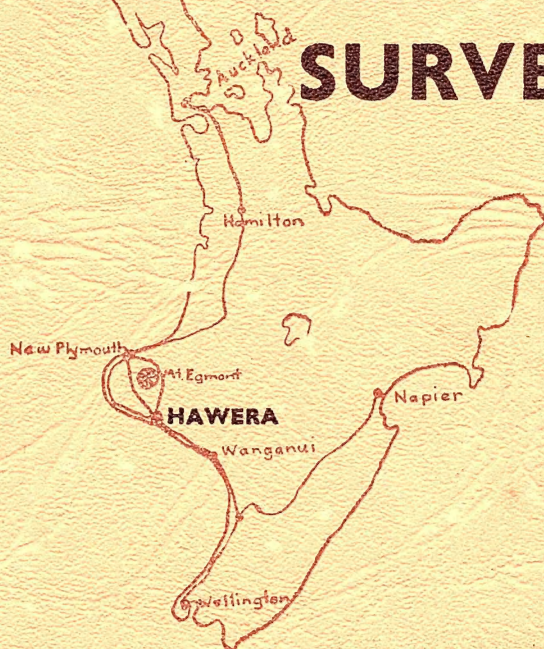


# **HAWERA — A SOCIAL SURVEY**

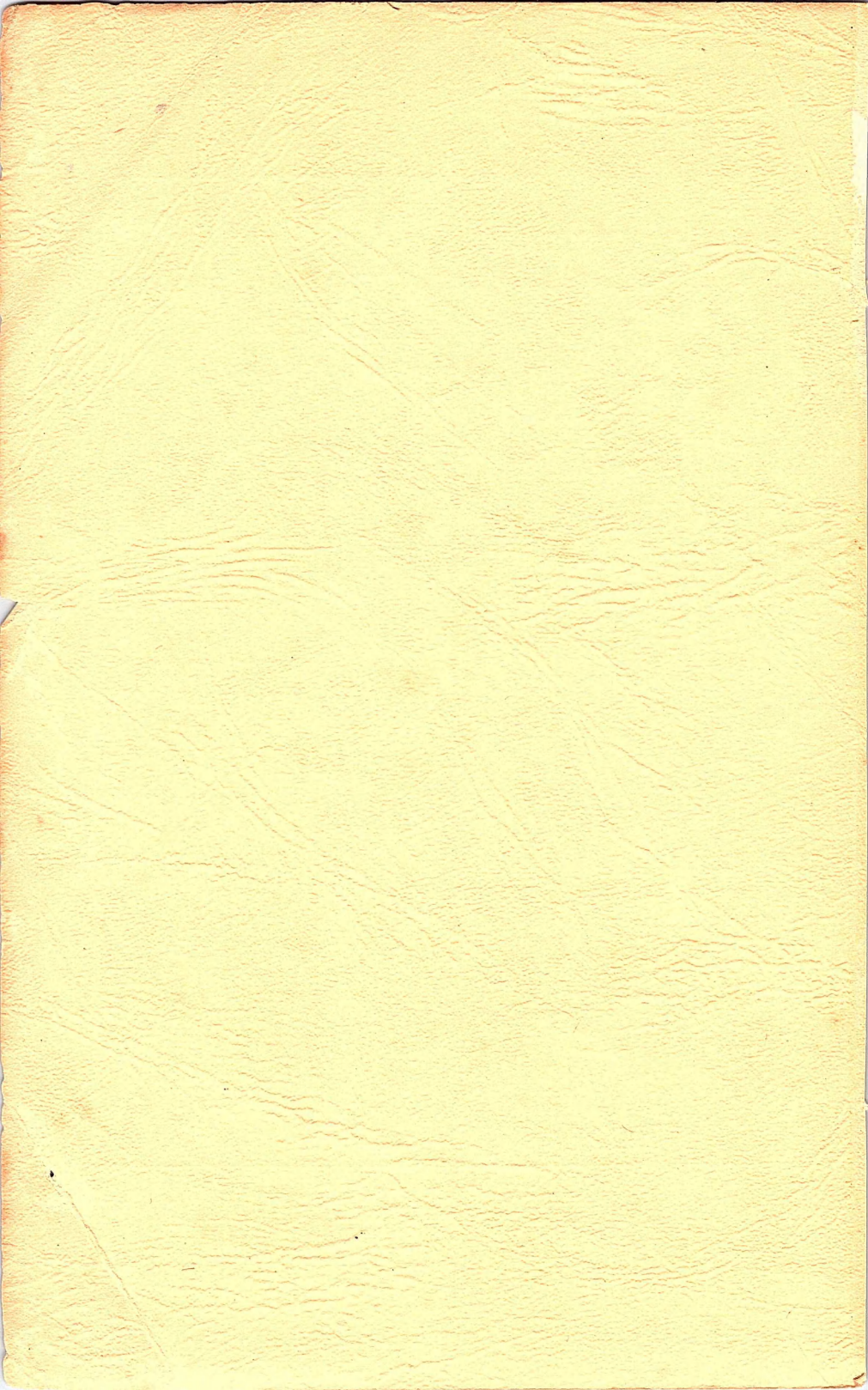


**A Report of a  
Community Venture**

*Editor —*

**A. A. CONGALTON**





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# **HAWERA — A SOCIAL SURVEY**

A Report of a Community Venture

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Edited by  
**ATHOL A. CONGALTON**

With a Foreword by  
**ERNEST BEAGLEHOLE, Ph.D., D.Litt., F.R.S.N.Z.**

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1954





## FOREWORD

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One of the characteristic complaints made about man in modern western society is that his behaviour is more often unreasonable than logical, more often swayed by emotion than guided by a balanced weighing of the issues involved in the problems he has to meet and solve in everyday life. There is of course a large measure of justification in this diagnosis of the ills of our age. On the other hand critics often overlook the many cases in which, faced with a problem, and with time to consider, a modern citizen does display those capacities which make him a human animal and not just an animal human. Although the citizens of Hawera would doubtless hardly wish to be taken as paragons of human reasoning, they must surely deserve high credit for setting about the solution of at least one of their pressing civic problems by deciding to approach the matter logically and not solely or only emotionally. With a large sum of money to spend on the building of a community centre, they have debated and discussed the matter among themselves. More particularly, however, they have called in the advice of experts in order to obtain a clear, well-balanced and unemotional statement of those necessary facts of the case, without which no judgment could claim the finality of reason. The first significance of this study therefore is that it is a casebook in the way a New Zealand community found out more about its needs in order intelligently to plan immediately future social action.

The study is also of great interest because it indicates the way in which the university is able to co-operate with the community in furthering social research that can be directed specifically to answering the puzzling questions of social life. For many in New Zealand the university and its teachers are thought of as remote from everyday affairs, occupying either as the phrase goes an "ivory tower" of social indifference, or else coming to life each year only on the occasion of a degree presentation, when numbers of part-time students receive the reward for a year spent in laborious nights of text-book cramming. This report then may very well disabuse many New Zealand minds of one of the illusions they have carried for so long and so persistently. The citizens of Hawera have asked for help and they have received it willingly. They have also received the very best of the not inconsiderable knowledge and technical skill that a university teacher to-day must possess if he is to function in a university department concerned with human and social affairs.

Of equal interest is the fact that the university teachers themselves were able to co-operate harmoniously in what has been

essentially a co-operative research between university and community. Team research among various related groupings of scientists is very much favoured at the moment. War-time experience suggested that many urgent problems could only be tackled successfully by a co-operating scientific team. This is one piece of wisdom incidentally thrown up by war that has not been lost in the present peace. Team research among social scientists therefore has become more and more important for understanding all those different problems that are created by the desperate endeavours of human beings to make for themselves a rich, rewarding and harmonious social life. Whether the problem is one of raising the standard of life for the Andean Indian or of solving an industrial dispute within a modern factory or of deciding what sort of community facilities are necessary for a small New Zealand town, team research is more likely, because of the very complexities of the problem itself, to be successful than a more time-consuming and limited individual approach.

It is hardly appropriate to consider in this context the mechanics and problems of team research itself. Given goodwill it is usually successful when the aim of the research is the collection and analysis of social facts. More difficult is the explanation of the facts, the attempt, that is, to show the inter-relatedness of the social facts. Explanation in this sense involves an ordering of the facts according to some agreed-upon conceptual scheme. Social scientists may be able quickly to agree about what is a social fact. How to explain the connections of one fact with another raises all sorts of methodological problems about the very nature of society and social systems. It was probably lucky for the Hawera team of social scientists that the people of Hawera have displayed a commendable indifference to theorizing about the nature and structure of their own community.

The reader who studies the closely packed pages of this survey will learn a great deal about how social scientists proceed to examine one of the many different kinds of social problems. This particular problem was limited in the first instance to collecting the facts about opinions and attitudes among the people of Hawera regarding the functions of a community centre. Step by step the reader is led through the intricacies of establishing a sample population, checking its validity as a sample, choosing and checking appropriate questions which will pin-point answers to relevant matters at issue, then finally analyzing the answers in order to extract from them the maximum information. The work has obviously been at different times laborious, and exciting, just as all scientific research has its dull days and its rewarding moments. This case book of research (as in some respects, the book is just this) can therefore be read by any citizen who is looking for an appreciation of how one kind of social problem is looked at by a social scientist.

Some, however, are likely to be overwhelmed by the sheer number of facts that the investigation has brought to light. Or else, others will be so struck by the apparent familiarity of the facts that their reaction may be one of scepticism. They really knew the facts all the time, they will say, so what was the use of wasting time and money on the survey?



Facts there certainly are in great quantity. Those who study the results of the survey will naturally want to choose according to the purpose in hand: the citizens of Hawera, those facts which can be made the basis of planning; others interested in the patterns of New Zealand social life may study the survey from a different point of view. In each case, a wise selection needs to be made. In every case the facts of this survey are like the bricks of a building dimly visualized but not yet built. The New Zealand social scientist hopes to be able to describe in due course the structure and functioning of New Zealand social life. Facts derived from this and other New Zealand surveys are some of the bricks.

It is therefore quite logical that many of these facts will be familiar to all of us once they have been collected and pinned down in the pages of a book. It would be a strange social life, this New Zealand one, if the social scientist discovered facts which were incomprehensible and alien to every New Zealander. But familiar facts, through the survey technique, are given a locus and a home. They are shown to be facts that belong to certain age groups, to young women rather than teen-age boys, to Maoris rather than pakehas. Thus both the complexity and the familiarity of social life are shown in a new light. It may be costly and time-consuming thus to illumine our New Zealand social structure. But it is the job of the social scientist to use this light to penetrate into the more obscure corners of our society so that ultimately we have a fairer understanding of how and why we are a unique variant of western European society.

Of the many facets of Hawera life that are uncovered in this survey none seems to me so important as those of the Maori. Anthropologists have occasionally suggested that their more traditional techniques of collecting data by participant observation, interviewing, or the use of life histories, could be made more valuable through the use of survey methods. So far, however, few anthropologists have actually tried out the quantitative method in their field studies. Although the present Maori survey was limited in its aim it does prove that such a survey can be useful in suggesting some of the areas of social life in which the Maori has already made a significant adaptation to the overall patterns of New Zealand society. Naturally the survey has not attempted to tap Maori beliefs and attitudes about family and personal life. Nonetheless the success so far achieved would imply the probability that it would be worthwhile to extend the survey to other "public" aspects of Maori life—and to pakeha life also, for that matter.

Apart from its demonstration of agreement and difference between Maori and pakeha over the meanings of leisure, the nature of reading habits and the like, the survey documents the interesting situation in which the Maoris in the Hawera district feel a certain discrimination being directed against them, even though such discrimination is not consciously practised by the numerically dominant majority in the district. Minority groups everywhere in the world, just because of their being in a minority, are prone to be sensitive to slights or to unfavourable discrimination. If, however, such knowledge becomes

part of the thinking of the majority then the position can be corrected and the drift towards antagonism or frustration arrested. This will be particularly the case in Hawera where the minority clearly possesses a healthy insight into the shortcomings of its own behaviour as this is seen and judged by the standards of the majority.

This brief foreword will have failed in its purpose unless it made quite clear that there is material in this survey to interest all students of New Zealand life—not only social scientists, but citizens as well. And it may well close with the hope that the citizens of Hawera in particular will match their wisdom in sponsoring this survey with a further wisdom that will result in the building of a community centre that is both beautiful to look at from the outside and functionally well-designed for its many future uses.

ERNEST BEAGLEHOLE.



## PREFACE

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This report is unique insofar as it represents the results of a social survey not imposed upon the people living in a particular area in New Zealand, but conducted at the request of the people who were to be surveyed. The few social surveys previously carried out in New Zealand have taken the form of an investigation planned usually by a social scientist interested in some social problem, and the area chosen has been that which appeared to the investigator to be most suitable.

Another unique quality of the survey is that it was carried out as a local community project, and not as an investigation by a team of experts called in for the purpose. It is true that university staff members were active participants in the survey, but in the role of consultants rather than directors. The problem was: how best to spend the sum of over £100,000 which, as the result of community effort, was available for the building of a community centre. The original list of questions to be asked in the survey came from the citizens of the town, and the final form of the interview schedule was the direct responsibility of the local committee set up by the sponsors of the survey. Furthermore, the local residents participated in the analysis of the results, while the production of the report in this form was undertaken as a local responsibility.

In the course of the survey many questions were asked which may seem to bear little relevance to the actual community centre. A brief glance at the contents of the interview schedule will reveal that the main emphasis seems to have been on leisure-time activities. The members of the local survey committee were in agreement that more information should be obtained than a mere list of desirable facilities to be included in the community centre. They were insistent that added meaning be given to the items listed by the discovery of underlying attitudes and values held by the people of the district. Hence the scope of the survey covers much more than a consideration of what the people of the district want to be included in the plans of their community centre.

The final assessment of this survey has been directly related to the proposed Community Centre in Hawera. That is because the whole survey was sponsored by the people of Hawera, carried out in the district, and designed to provide information which would be useful in deciding the form which the Hawera Community Centre should take. The implications of the survey, however, are much wider. In the

first place, although no two communities are ever identical, the information gleaned from this survey should be invaluable to any community concerned with the planning of a similar centre. It is the first time that such an extensive investigation has been carried out in New Zealand, and there is every reason to believe that much of the information discovered will be relevant to problems confronting the planning of community centres in similar districts in the country. Every community will have its own specific problems, however, and it would be a mistake to adopt these findings uncritically and apply them to another district. Equally disastrous would be a decision to conduct a survey using the interview schedule employed for this survey without modifying it according to conditions obtaining in another district. Even a modified schedule would have to be carefully planned to comply with the rigid requirements of a reliable questionnaire.

The success of a project such as this survey is essentially the result of team work. As Chairman of the Consultative Committee I should like to pay a tribute to the loyal service and long hours of exacting work given by my fellow members of that committee, to the excellent spirit of co-operation which existed between the local Hawera Survey Committee and the Consultative Committee, and to the people of Hawera without whose enduring support the success of the survey could not have been ensured.

As Editor of this Report and Chairman of the Editorial Committee I wish to thank all those who have assisted in the many tasks associated with the production of the book, and to thank especially the contributors who so agreeably consented to write the various specialized sections of the report. It should be pointed out that, with the permission of the authors, I have altered and amended portions of the text where, in my judgment, such alterations have made for clarity or continuity, although at all times I have endeavoured to preserve the individual flavour of each contribution. The final responsibility for the text as it stands, therefore, must be mine.

ATHOL A. CONGALTON

August, 1954



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## THANKS

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The success of the survey would not have been possible without the help of many enthusiastic people. I wish to make grateful acknowledgment to the following for the part they played in the project:—

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His Worship the Mayor, Mr. F. W. Finer, the Chairman of the Hawera County Council, Mr. P. J. Clement, and the past-Mayor, Mr. L. H. Clapham, for whole-hearted support of the project.

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Miss Mel Momsen, who acted as Secretary to the survey team during the two weeks in Hawera.

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The students of the School of Social Science, Victoria University College, who were responsible for all the interviewing connected with the survey.

The authors of the various chapters of the report, for their valued contributions.

The staff of the Hawera Star Publishing Co. Ltd., for their ever cheerful and ready assistance and constructive suggestions in the printing and setting-up of this book.

The citizens of Hawera and district, without whose splendid co-operation the survey would not have been possible.

L. McH. BERRY,

Chairman,

HAWERA SURVEY COMMITTEE.

\* \* \* \*

The study was assisted by funds granted by Carnegie Corporation of New York. That Corporation is not, however, the author, owner, publisher or proprietor of this publication, and is not to be understood as approving by virtue of its grant any of the statements made or views expressed therein.

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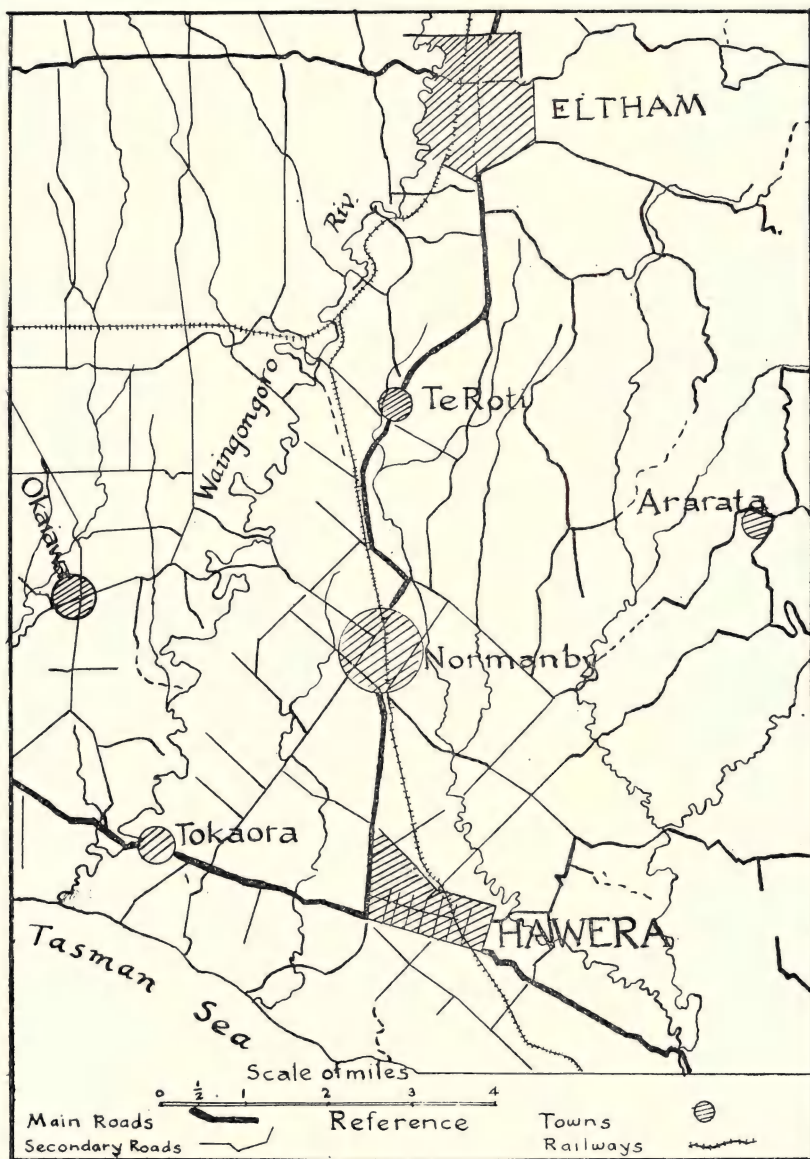


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**MAP OF HAWERA AND DISTRICT.** This map indicates the areas covered in the survey. 1. The town of Hawera. 2. The dairy-farming district of Okaiawa. 3. The sheep-farming district of Ararata. 4. The South Road farming district which lies between Hawera and Tokaora. 5. The two Maori districts, Okaiawa and Taiporohenui, the latter being to the east of Hawera and just off the map. (The term "towns" is somewhat misleading when applied to Okaiawa and Ararata, particularly the latter, as indicated in the text.)





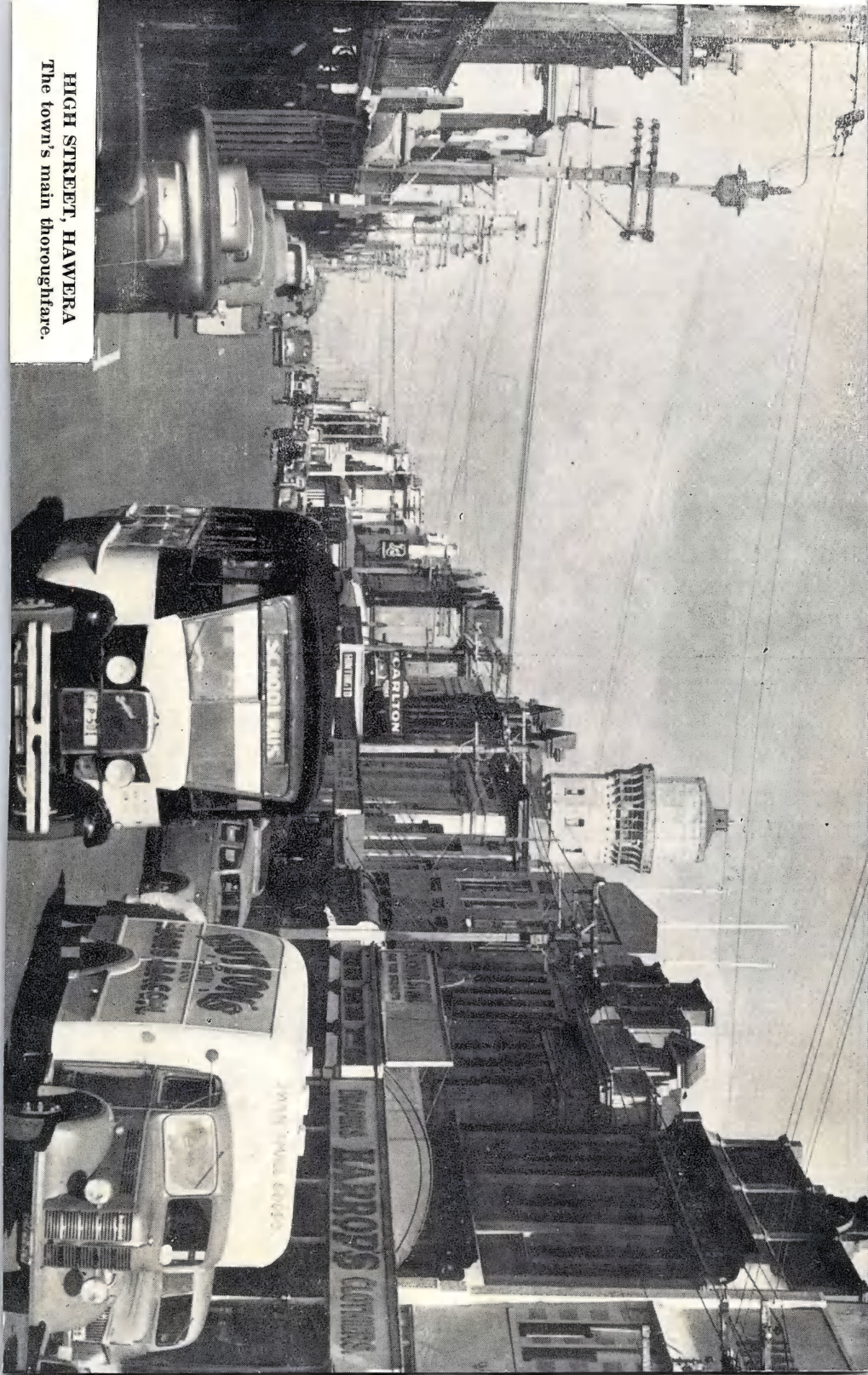
UPPER: Mount Egmont, scenic backdrop to the district of Hawera.

LOWER: An aerial view of Hawera showing the business area clustered round the Water Tower (upper centre). Residential areas and sports grounds extend to the bottom of the photograph.





**HIGH STREET, HAWERA**  
The town's main thoroughfare.



# I : THE DISTRICT OF HAWERA

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## HAWERA AND SURROUNDINGS

### THE TOWN — AS IT IS

During the course of the Royal Tour of New Zealand an English commentator aroused the ire of New Zealanders at home and abroad by a reference to the "monotony" of New Zealand's small towns. But, if a New Zealander were to reflect on all the small towns he had passed through in the course of his journeyings up and down the Dominion and then tried to view them with the eyes of one who is familiar with the changing face of the small towns of England, each with the distinguishing features left by the impress of the centuries, he might be forced to admit that the comment was not entirely without justification.

A visitor might conceivably deem Hawera, principal town of South Taranaki, to come within the commentator's category. It has few distinguishing features of architecture and lay-out. It does possess a high and massive water tower standing in a pleasant plot of lawn and shrubs; and twenty miles away Mount Egmont's famous cone stands like a sentinel over the countryside. But the town itself has, physically, little to distinguish it, on short acquaintance, from many other small North Island towns. Its main street may be longer, its town traffic denser, its parking problems more acute, its shops more numerous and the window displays more varied than in some other towns of commensurate population; but the casual visitor passing through will also be aware of the mixture of single-storey buildings with their old-fashioned verandah-posts outnumbering the modern two-storey shop fronts, of which there are, in truth, quite a sizeable proportion.

Nevertheless the candid visitor would have to admit that, while there was an absence of trees, riverbank or civic square to break the monotony of the chain of small towns through which he had passed, Hawera has left an impression of being very much alive. The main street is narrow, the flow of wheeled traffic is constant and, at the peak hours, congested. The town stands on the main highway between the Capital, Wellington, 176 miles south, and Auckland, the Dominion's largest city, 283 miles to the north. By no means all the "through" traffic passes through the shopping centre, for alternative by-pass routes are clearly marked at the town boundaries. It is largely the

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[EDITORIAL NOTE: L. A. Ablett, Editor, "Hawera Star", wrote the section: "Hawera and Surroundings."]



traffic of trucks, cars and cycles of Hawera business concerns and local citizens which makes such demands upon the town's main thoroughfare—plus, of course, the shopping housewife and other pedestrians.

Hawera's High Street is to the town what the living-room is to the home; everybody uses it, apparently—the trucks servicing the shops from railway station and warehouses, the shopping motorists, people going to and from their places of employment, scores of high school pupils on bicycles, the ten taxis which ply for hire. No one would think of going around the block to miss the High Street traffic if their most direct route lay through the main street. If the legal each-side-of-the-street parking, plus illegal double parking, plus the twelve o'clock rush of school cyclists should cause hold-ups at the intersections, that merely adds to the joy of the race to the swift and spice to life for everybody. From noon to 5.30 p.m. on any of the working days of the week, from 9 a.m. to 9 p.m. on Fridays (housewives' shopping day and late shopping night), and from 10 a.m. to shop closing at 5.30 p.m. on Thursdays (when the farmers come to town for the stock sale, for shopping, banking, legal business and the rest), Hawera's main street is a place of bustling activity.

The bustle of the street is an outward, but somewhat misleading sign of the real basis of the town's prosperity, for that is founded on cheese—yet few of the scores of persons seen abroad in High Street may have any direct contact with the dairy industry. Hawera is essentially a trading post for the farming community, but as the rural section of the population has prospered and expanded, so has the "servicing" business of the town grown, until to-day it employs in shops, offices, foundries, garages, printing works, timber yards, railways, schools, road transport, post office, police, court, banks, newspaper, and so on, the wage and salary earners of its population of approximately 7,000 people.

The population statistics call for a little explanation in passing. The last census showed the population of the borough as 5,410. That has been an almost static total for some twenty years. The explanation of this apparent state of stagnation lies in the fact that for years the population of the town has been steadily outgrowing the borough boundaries and now spills over into the county areas.\*

## THE TOWN'S BEGINNINGS

Though Hawera shares with many other New Zealand small towns the experience of growing with the rise of the primary industry of the surrounding countryside, it has a much more romantic and turbulent early history than many of its contemporaries, for it had its beginnings as a frontier trading post on the borders of the Maori War country. Added to the hardships attendant upon pioneering in a new

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\* The fact that the borough boundaries lie within the residential limits of the town presented problems with the design and validation of a representative sample, as indicated in a subsequent chapter. (Ed.)

country was the constant tension caused by the imminence of attack by resentful and warlike natives.

Hawera was, in the beginning, only a convenient quartering place on a comparatively treeless coastal strip of a country which, a few miles inland, was covered in dense forest, affording the Maori defender of his homeland natural advantages over the white troops. The river-mouth settlement of Carlyle (now Patea), eighteen miles south, was a centre of settlement and of much military activity while Hawera was still the veriest outpost. The transport of military supplies to Hawera offered opportunities for gainful labour for the hardiest of the white pioneers and in the course of time men settled there, others following to stake a claim to the land.

As these Englishmen began to penetrate in greater numbers and spread across the province the Maori began to feel himself denuded of most of his lands and resentment against the pakeha\* arose. This was the beginning of a resistance that developed into a protracted war. The history of that warfare, as it ebbed and flowed over the years up and down the coast between Patea and Opunake, and inland along the forest tracks, is inextricably joined with the history of South Taranaki and the little settlement which became in the next decade (as it is now) the principal town of the southern part of the rich dairy province of Taranaki.

Imperial forces were eventually sent to the district, and land was confiscated by the government and offered for settlement. Some years were to pass, however, before much of it was sought on the northern side of the Waingongoro Stream, five miles north-east of Hawera, for in that territory the natives remained sullen and resentful. Though they did not actually offer organised resistance after the general cessation of hostilities in 1868, they effectively delayed settlement for some years. One continuing cause of misunderstanding was the fact that the pakeha talked in terms of, and acted on the principle of individual property rights, whereas for the Maori the land belonged to the whole tribe and no individual could claim sole right to its use.

During the early years of the troubles a permanent garrison had been established at Waihi, three miles north-west of Hawera, and it was to remain as an armed post for 20 years. A blockhouse was erected in the centre of Hawera and though it was never used for defensive purposes, it doubtless gave a feeling of security to the people of the settlement.

## SETTLING DOWN

By 1871 coaches were maintaining regular communication between Wanganui and Hawera. In that year, too, the telegraph line was erected between New Plymouth and Opunake, some thirty miles up the coast from Hawera. Five years were to pass, however, before the

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\* **Pakeha** is the term commonly used in New Zealand to denote the "white man" or European as contrasted with the Maori. (Ed.)

line reached Hawera, as the Maoris north of the Waingongoro Stream would not permit the poles to be erected in their territory, though coaches were then coming through. By 1878 this border land was being cut up for European settlement, in spite of Maori non-co-operation. Hawera was going ahead in a fashion which excited its own settlers. It had a post office, two hotels and two general stores.

In 1880 a change of Government brought a change in land policy. Maoris who sought to obstruct European settlement were arrested for trespass. The first sale of Waimate Plains land was held in Hawera that year and for subsequent sales buyers came from all parts of the colony. There followed the introduction of wire fences and the reaper-and-binder machine on the land; in the town a newspaper was founded and two streets were "fully formed." The last section of the railway line connecting Hawera with the Capital was laid down in 1884. During these four years the town's population had grown to 1000 and Hawera had been declared a borough (1882). Churches were built, lodges and cricket clubs were established and the streets were illuminated—by kerosene lamps.

In 1895 Hawera experienced its "Great Fire," which destroyed a large section of the central area and caused the loss of two lives. This was described by a writer of the day in the "Star" as "a terrible and unforgettable experience—the glare in the night sky was seen as far away as Cook Strait"—180 miles distant.

The progress of the town was temporarily checked by this disaster, but in a few years the makeshift buildings which had been erected in the stricken area gave way to more modern construction under by-laws which required brick dividing walls.

The year 1898, which saw the opening of the Boer War, brought Hawera its first telephone exchange, and when peace and the local volunteers had returned home after the turn of the century the town had added public swimming baths, a fire brigade station, an Anglican church and other acquisitions to its civic growth. A small hydro-electricity plant on the Waingongoro River, owned and operated by a private company, locally formed, was providing electric lighting for dwellings by 1904. The first secondary school was opened in 1909 and a public company was formed to establish an annual winter show. The Water Tower (the most prominent feature of the Hawera skyline, 160 feet) was erected in 1912.

### **Land Boom and Slump**

Dairying had really got under way in the preceding decade and by the time World War I. burst upon the world Hawera was thriving as never before. The war took its toll here, as elsewhere, and the town and countryside suffered severely in the influenza epidemic which followed hard upon the heels of peace.

Post-war enthusiasm for the acquisition of farms rose to giddy heights in the 1920 land boom and the subsequent slump claimed many victims.



A new secondary school was built in 1922, gas lamps gave way to electricity for street lighting in 1923 and the toll-gate system for financing rural roading was abandoned the same year. A dairy science laboratory was established in the town in 1925 and in the same year an outer area of 100 acres was added to the borough. Two years later Hawera opened an automatic telephone exchange and a 100-bed hospital and nurses' home. In 1929 electricity became available for town industries and farmlands through the establishment of the South Taranaki Electric Power Board, which took over the undertaking of the local private electricity company and linked up with the State hydro-electricity supply.

The outbreak of World War II diverted energies from civic development to other channels. During those years the quality of the water supply was brought to a high standard through the installation of a filtration system and at the end of the war the duplication of the water mains from the mountain source 15 miles distant from the borough was undertaken at a cost of £64,000, entailing the largest loan commitment in the history of the town.

Wartime and post-war shortages of labour and supplies delayed development, and even maintenance, in some directions, but in the last few years there has been a spate of building in the residential areas and the town continues to expand beyond the actual boundaries of the borough.

The year 1954 opened with the whole of the money in hand for the £100,000 War Memorial Community Centre, the plans for the buildings approved and arrangements completed for calling tenders early the following year.

## THE LAND AND PRODUCTION

Hawera stands on a plateau 300 feet above sea level. Three miles to the west this plateau finishes abruptly at bluffs which fall sheer into the Tasman Sea. The level rises as it goes inland to the north until at Stratford, 18 miles away, it is 1100 feet above sea level. The land falls away to valleys to the south and east towards the Patea River, and beyond meets rough, marginal, unproductive, hilly land.

Geologically, the rich lands which surround Hawera owe their origin to Mount Egmont. Thousands of years ago this now-extinct volcano, through successive eruptions, inundated the land (which was originally mudstone formation) with volcanic rubble to a depth of some 60 feet. The final deposits were fine pumice and dust which, through the centuries, have become bleached and weathered into a very fine black soil to an average depth of 10 inches at the surface.

The now forest-clad Egmont attracts rainfall which is carried away through this pasture land by countless rivers and streams radiating from the mountain like the spokes of a wheel. The river beds themselves are deep-seated and, as a consequence, the farm lands are never flooded. The average rainfall is 42.5 inches per annum.

The land was developed for farming by bush felling, burning and ploughing. When the bush had gone and pasture took its place, the farmers were faced with the prevailing westerly winds, which swept in from the Tasman unchecked. Farmers soon realised that some form of protection against the salt-laden winds was necessary. Several attempts were made to introduce hedge plants, but none could be found capable of withstanding the prevailing wind within several miles of the coast until African boxthorn was planted. This has proved to be the ideal shelter hedge for South Taranaki, and to-day it is common to every farm in the territory.

The earliest records reveal that the first white men who set foot upon these lands were struck by the rich nature of the virgin soil and the lush growth of native forest. Some of them never returned after their first venture into the territory, but others came back, lured by the promise held out by the soil. The natural resources of the land fulfilled that early promise, but as time passed it was found that even these bountiful resources could be exhausted. It took time for this realisation to become general, but the use of fertilisers and more intensive cultivation gradually expanded. Adversity, in the shape of economic slumps, brought subsequent benefits inasmuch as, in the struggle for survival, farmers became more interested in scientific aids to production.

Grassland management became the keynote of farming efforts in the late 1920's and early 1930's, and as the men on the land won their way back to prosperity interest in the development of scientific research increased. Farmers' sons took advantage of winter courses at agricultural colleges; mechanisation was introduced and grew rapidly during and after the Second World War, and, as a result, the land is being farmed to a high state of productivity by farmers whose minds are keenly receptive to ideas for the improved cultivation of the land, the husbandry of herds, and the mechanisation of milking sheds and implements.

Taranaki's butterfat production per cow stands at 308lbs., well above the national average of 253lbs. of butterfat. According to the official returns of the Dairy Board, the average gross earnings of Taranaki farmers is computed at £2,500 a year for butter and cheese, compared with the Dominion average for dairy farmers of £1,500 per year gross. Some 95,000 cows are milked in South Taranaki, to supply 56 dairy factories which manufacture 36,000 tons of cheese annually.

### AS A DAIRYING CENTRE

Though any claim that Hawera is the centre of the dairy industry of Taranaki would be hotly disputed by certain other parts of the province, the town has very substantial grounds for its own long-held belief that it has always been the heart of the co-operative dairying industry.

It was in Hawera that the Federation of Taranaki Co-operative Dairy Companies established its own dairy science laboratory in 1925. That was a step which called for vision and courage, for by no means all farmers and factory managers were convinced in those days that science had anything to teach them. Nor did the move receive the early encouragement of the State; bureaucracy did not welcome a "private-enterprise" intrusion to the field of the Department of Agriculture, even though the enterprise was co-operatively owned by the co-operative dairy companies. The political heads of the Government were also luke-warm.

Under the guidance of a brilliant young scientist, the Hawera Dairy Laboratory pioneered much research which later became the field of the dairy science department of Massey College. As the activities of the latter institution grew, the field of activity of the Hawera laboratory shrank and it went out of existence in 1939.

Though the laboratory came in for much criticism at the hands of some of the farmers and factory managements it was designed to assist, subsequent events proved that there was only one thing wrong with it—it was 10 to 15 years ahead of its time. It was, in its day, a standing testimonial to the broad vision and stubborn confidence in science possessed by the directorates of those co-operatives which gave it birth and sustained it over the often-stormy years of dissension within the industry and cold discouragement in official circles.

Co-operative dairy factories centering upon Hawera were also responsible for the origin of the industry-owned veterinary service which has now expanded to embrace practically the whole of the industry throughout the Dominion. A generation ago the industry in South Taranaki could not—or would not—provide a secure livelihood for one private veterinarian. Thanks again to the vision of the few—including businessmen engaged in the secretarial work of companies as well as farmer-directors—the veterinary group movement flourished, after a difficult beginning, until to-day a group of eight co-operative dairy factories possesses in Hawera a block of buildings including an up-to-date clinic and employs three veterinarians who give day and night service to the farmers' herds, moving swiftly about their territory in cars equipped with two-way radio communication with the clinic.

Until the introduction of State marketing of dairy produce, with its concomitant of guaranteed prices, politics were rife in the dairy industry. At annual conferences of the "dairymen's parliament" and at mass meetings held in various centres, the Government, the Dairy Board, the Dairy Division of the Department of Agriculture and the Tooley Street merchants all came in for criticism at one time or another. In the struggle towards the light much heat was generated and often rose to explosive force which had its repercussions in Wellington. Farmers' meetings held in Hawera contributed largely to the general discussions and, because some of the most forceful leaders of the industry came from South Taranaki, Hawera loomed large in



the dairying world. It was from Hawera that the movement which led to the appointment of the first Dairy Marketing Control Commission originated. That movement placed supreme control in the hands of three men; the innovation was short-lived, however, for within a brief space of time there was a change in government and control passed into government hands.

### Urban Industry

Though civic development was retarded in the war years, urban industry expanded. One large engineering concern (owned by the co-operative dairy industry) makes stainless steel equipment and much other plant for dairy factories, not only in Taranaki, but in many other parts of the country. Some of its products find a market overseas. Another engineering concern also has a Dominion-wide market for its machinery and steel work. Two timber companies operate on a wide scale from Hawera; a bacon company has an overseas, as well as a local market; a confectionery firm distributes its output throughout the length and breadth of New Zealand; a clothing manufacturing firm disposes the whole of its production to the outside wholesale trade. Machinery repair workshops service the needs of the farms, while the motor trade, construction contractors and ancillary trades provide avenues of employment for a large section of the town's wage-earners. Shops, offices, two theatres, a newspaper and other printing establishments, also contribute substantially to the community pay-roll.

### TOWN WITH CHARACTER

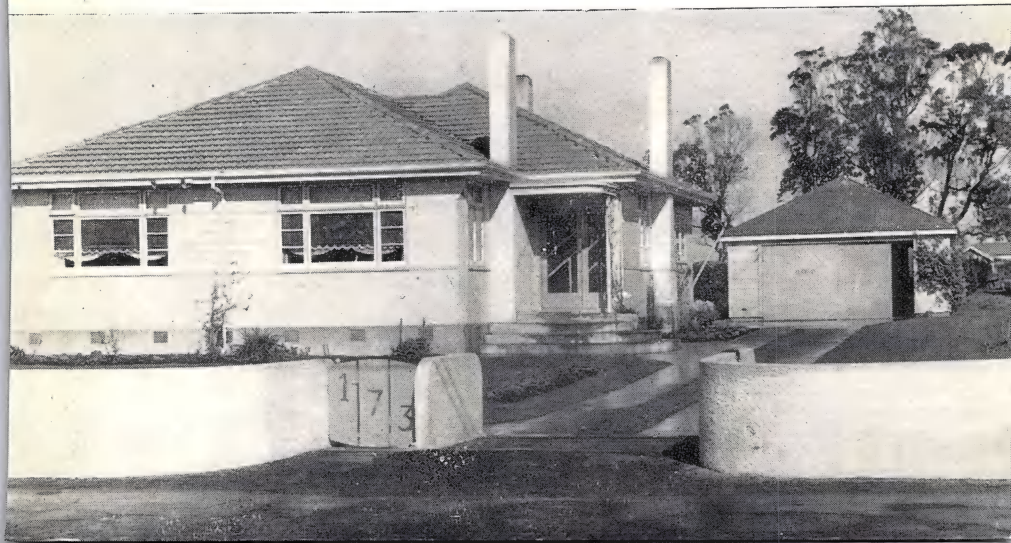
Though Hawera may be lacking in architectural and civic features sufficient to raise it above the Englishman's category of urban monotony, the town nevertheless has "character." Usually visitors who, for any reason, stay in the town for a few days and mix with its people, go away favourably impressed with its commercial awareness, with its ability to pay in ready money, with its friendliness. They find, too, that though there is a section of the population which moves on after a few brief years, there is also a core of families who have lived a long time—a quarter to half-century and more—in the town or its immediate environs.

What gives a town "character"? What sort of character has Hawera? Perhaps the shortest generalisation would be that it is a frontier town which has made good. A large number—the greatest proportion—of the present population would see nothing apt in such a description because they are not conscious of a past which was associated with the long, hard battle to subdue forest and fern, nor of the days of tension when men farmed within easy reach of carbine and blockhouse. But those days laid a foundation of independence and enterprise which contributed to the birth and growth of the town. The first assembly hall, where the settlers held meetings, socials and balls—laying fern over the muddy approaches to protect the ball-room frocks of their womenfolk—was erected by co-operative effort



UPPER: Typical example of blocks of houses built by the Government for lease or sale, and termed "State houses."

LOWER: Most of the houses to be seen in Hawera are single-storied, and the illustration below is typical of many of the suburban bungalows.







UPPER: Gracious farm homes reflect the wealth of the district.

LOWER: To meet problems created by a housing shortage, some manufacturing companies have erected houses to accommodate staff members.





and money raised locally. Later the roads were tar-sealed by revenue raised by toll-gate tax.

Dairy farming, of course, "made" Hawera, but it was the hunger for land, the spirit of adventure, the grim determination to win through, despite bush fires and coastal blizzards, that made dairying possible. So Hawera did not become a "ghost" town after the first wave of pioneering effort had been expended. Its earliest residents knew what they wanted and they achieved it by dint of hard work and self-help until they had proved that their hardly acquired settlement was deserving of a place in the sun of Government encouragement.

The town suffered its checks—the great fire of 1895 which destroyed a considerable section of the town was one. Two hotels and seventeen business premises went up in flames that night and two lives were lost. But the town rose again from the ashes and, by the time the memory of that event had dimmed, it was better equipped than it had ever been with business premises.

Hawera suffered other checks: the depression of the early 1920's, following a land boom during which the inhabitants were told that butter fat would never fall below 2s 6d per lb. (In the 1930's it fell as low as 9d per lb.). In the 1930's the town was again hit by a slump. This time an economic blizzard paralysed trade—and men's minds—right around the world. That visitation caused some men to go to the wall; some wrung their hands in despair and lost faith. But others hung on and told the prophets of woe that Hawera would never see the bones of men and animals whitening in the streets; the land was essentially good, and even if the economic blizzard left no survivors among those then occupying the land and owning the shops, new men would produce from that land and Hawera would always be the trading centre. And so it came to pass. Hawera hung on and the faith of its stalwarts was justified many times over in the years that followed.

Hawera survived the economic depression of the 1930's in better shape than many of its contemporary towns because of the close settlement of its dairy country. Despite the slump, cows were still milked and their milk was converted into cheese. Prices were low, but the monthly pay-out from the dairy factories was regular and, low as it was, welcome to the traders who were keeping their business premises open.

It is not suggested that there were no hardships and heart-breaks for farmers and traders; but there was some sort of market for South Taranaki cheese; there was a pay-out; there was trade. Hawera survived.

It would be incorrect to imply that Hawera's record is one of uninterrupted progress since the Great Depression, or even since World War II. It has experienced its periods of complacency; there

have been times when that complacency could have been described as smug. (Just prior to the outbreak of the World War II. a public man of considerable local prominence defied anyone to convince him that Hawera stood in need of any new amenities—it had everything!) In some ways the town's civic progress has been fitful. There have been periods in its history when the enterprise of those comparatively early townsmen who gave the community its water supply, sewerage and tar-sealed streets, failed to inspire their successors. But those periods of civic quiescence have been more than balanced by others of extraordinary effort. In 1952, for instance, the water supply, drawn from one of Mount Egmont's streams since 1902, was duplicated and a filtration system installed at the intake, with the result that Hawera has an ample, never-failing water supply of sparkling clarity.

### **Moving Forward**

Hawera is once again entering upon an era of progress and development. It is planning the expenditure of £100,000 on a Community Centre. (Of that sum £25,000 came from two donors, and over £17,000 was raised in 1953 by a "Queen Carnival" spread over eight weeks of jollification and hard work.)

A scheme to improve the streets of a backward part of the borough envisages the raising of a loan of something like £35,000. Within the last two years the Hospital Board (which represents surrounding rural and nearby urban communities as well as the borough of Hawera) has erected on the edge of the borough a 20-bed maternity hospital. (The general 100-bed hospital and nurses' home built 27 years ago are still adequate for the needs of the district, thanks to the boldness of those who looked ahead at that time.) A scheme is afoot for the borough council to purchase the showgrounds and sub-divide the area of 54 acres for residential sites and playing fields.

Sources other than the borough council are also contributing to the town's development. A new State primary school was opened last year and its amenities are being fostered by an enthusiastic parent-teacher organisation. A new infant school is in course of construction and plans have been discussed for the construction of an intermediate high school. The Technical High School, established in 1922, is in a continuous state of growth, as new class rooms are added to accommodate the expanding needs of a school which provides academic, commercial, trade and agricultural instruction for some 700 pupils drawn from a radius of 18 miles of the borough.

Residential building has proceeded at an increasing pace over the last few years. There are 100 "State houses"\* in the borough; during the last five years permits have been issued for the construction of 117 other residences.

\* "State houses" are dwellings that have been built in recent years by the Government to ease the shortage of houses, and were at first let at a reasonable rental but later, with a change of Government, were offered for sale to the tenants. (Ed.)

Within a mile of the borough Hawera has a racecourse where the track and amenities for public and all concerned in the professional side of the sport are of a high standard. On the other side of the main thoroughfare there is an airfield covering 196 acres.

## ZEST

Though Hawera is of mature age, reckoned by New Zealand standards—72 years a borough in 1954—there is still an air of “newness” in the people’s attitude to their town. A favourite expression of 25 years ago, and of 50 years ago, is still current: “THIS will place Hawera on the map” people will say, when once again the town has produced a national winner—a champion band, a champion fire brigade, an Olympic representative, a record money-raising effort for charity or war relief, a concert broadcast on the radio network. This pride of achievement, accompanied as it is by a sense of pleasure that the town counts for something above the ordinary in the eyes of the outside world, is not born of an inferiority complex. Rather is it the outcome of surprised delight that it has been able to achieve so much in so short a time and of an inner belief that it is but starting on the road to even greater things. Naive perhaps; but there is zest in it.

Perhaps it is at this point that we discover the cornerstone of the town’s “character”; maybe “zest” is the word that has been eluding us in this appraisal. It is a spiritual quality left over from the town’s frontier days. It is a spirit shared by other “frontier” towns in other parts of this country and in some parts of other “new” countries, American as well as British.

## THE SOUTH ROAD FARMING DISTRICT

### DETAILS OF POPULATION INTERVIEWED

About one fifth of those interviewed reside in the Waimate County, and tended to identify themselves more with the neighbouring settlement of Manaia when discussing recreational activities. A Community Hall at nearby Tokaora also caters for several leisure-time interests.

### Land

The land in this area has been closely settled for over 70 years, and such is its fertility that holdings of 60 acres provide considerably more than a modest income. All the farms are primarily concerned with dairy production, while many also support piggeries. Much of this land is capable of carrying one cow to the acre, it is flat and easily worked by tractor, and apart from thistles it is almost entirely

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[EDITORIAL NOTE: B. C. Atwool, M.A., and D. M. Gibb, of the School of Social Science, Victoria University College, wrote the section: “The South Road Farming District.”]



free of weeds. Boxthorn is the universal fencing, and is controlled by mechanical hedge-cutters.

The largest property of those covered by the survey is of 140 acres, but the majority are between 70 and 90 acres. High butterfat prices obtained since World War II have given many of these farmers incomes exceeding £3,000, enabling improvements to be made to houses and buildings as well as the purchase of trucks, tractors, and other labour-saving machinery.

### Occupation

The majority of people in this district are engaged in farming, and fall broadly into four main occupational groups. Firstly, there are the few who own their farms and live on the property, delegating all the work to a sharemilker. The second group, and perhaps the largest, comprises those who own and work their own farms, with the help of their wives and/or farm labourers. Thirdly, there are the sharemilkers who own their herds and machinery, and work the farms in the absence of the owners, sharing the gross profits on a 50/50 basis. The fourth group is composed of the sharemilkers who work the farms but have herds and machinery provided by the owners, receiving 39% of the gross profits.

As the children grow up, most of them work on the family farm as labourers or sharemilkers, but some of the girls take up occupations in Hawera if they are not needed at home.

The two dairy factories in the district employ some 20 men who live in houses adjacent to the factories, and there is a wide diversity of occupational status, e.g., Secretary, Manager, First Assistant, Engineer, Cheese Maker, Butter Maker, Factory Hand, and Store-keeper. These factories have long been established on a co-operative basis.

There is only one school, Tokaora, catering for about 100 children, but some of the children attend schools in neighbouring districts.

### Transport

Almost without exception, every farm has at least one car, and the members of the household are largely independent of public transport. Of the dairy factory employees, on the other hand, less than half own a car, the remainder making use of the daily bus service between Opunake and Hawera. There is also a bus service from Ohawe beach to Hawera which caters for those living in that part of the district nearest to the Borough.

### Religion

Several religious sects are represented in this area, although it would appear that the Roman Catholic Church has the largest single following. Services in all denominations are available in the neighbouring district of Manaia and in Hawera.

## General

The interviewers found that they were received in a most co-operative manner in the majority of cases, but that a large proportion of those seen had little or no prior knowledge of the survey. Although these people were happy to answer the questionnaire, the impression was gathered that most of them find the existing activities sufficient for their all-too-short leisure time, and that it is doubtful whether the Community Centre will appreciably alter the pattern of life in this district. Use of the Community Centre will probably be confined to the weekly trip to Hawera each Thursday (stock sale day), apart from occasional attendance at lectures or theatrical productions.\*

## OKAIAWA

### DETAILS OF POPULATION INTERVIEWED

This very small township lies at a junction of two roads about 9 miles from Hawera. There are no definite limits to mark the extent of the town but the population of the immediate environs would number about 400. It is primarily a dairy farming district. Amenities in the township include a public park, tennis courts, a croquet green, a licensed hotel, a post-office, a general store, a dairy, a butcher's shop, and a community hall. The hall is mainly used for a once-a-week picture show. The three churches in the township are the Anglican, Roman Catholic and the Union (undenominational).

### Local Industries

A dairy and cheese factory provide the main source of local employment for males. Other businesses, individually owned and operated, include a boiling-down works (which produces manure), a stock carrier, motor mechanics, and a blacksmith's shop.

### Buildings

Most of the buildings and houses in the township are in a state of good repair, and there are a number of new houses in the district. The school buildings and grounds are reasonably spacious and up-to-date. The school swimming pool is used exclusively by the children, and was built by local effort.

### Transport

There is a regular daily bus service to and from Hawera. The school bus is owned locally and is also available for hire within a restricted radius. About 80% of the families own cars, and most

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[EDITORIAL NOTE: L. A. Brown, of the School of Social Science, Victoria University College, wrote the section: "Okaiawa."]

\* These comments represent impressions gathered by the interviewers and were written before the results of the survey were analysed. (Ed.)

people go to Hawera at least once a week. All the roads in and around the township are tar-sealed and in good condition.

### **Land**

Some of the finest dairy farming land in Taranaki is in the Okaiawa district, and the returns from an average 100 acre holding are quite substantial. Most farms are family farms and consequently there is not much hired labour. In spite of exceptionally high land prices there is not much buying and selling of land and a large number of farms have been in the same hands for many years. The land is level to undulating with well laid out pastures fenced with the now traditional boxthorn hedge. One or two farms carry sheep, but the predominance of the dairy industry has brought a marked degree of mechanisation to the district.

### **Religion**

The existence of three churches in this small district testifies to the fact that this community is fairly well diversified in its religious faiths.

### **Racial Relationships**

In the township of Okaiawa itself there are only two or three Maori families and these are well integrated with the rest of the community, but apart from attending the local weekly film show, participating in sport and going to the hotel, those Maori families living outside the township do not appear to take much part in local social activities.

### **General**

Okaiawa is a self-contained little community busy with its own affairs. Its people are prepared to criticise whatsoever they feel to be wrong in the township, but underneath it all there is a note of parochial pride and a healthy interest in local affairs. The older farming folk feel that the present prosperity they enjoy is a just reward for their hard work on the land in the years gone by. Mortgages have been paid off, their houses are comfortable and they have their cars, but they realise that what they have they owe to the land; consequently much money is spent on land and stock improvement. Their attitude towards leisure is coloured by their own earlier struggles. To them, younger people get too much leisure time and are spoon-fed with organised activities which make them soft. They will tell of days when the township could turn out three football teams and they contrast it with the present solitary team raised with some difficulty. Nevertheless, these same people gave generous support to the carnivals held to raise funds for the Hawera Community Centre.

It may be as a result of the depression years, but it is noticeable that there are relatively few young people between the ages of 18-23.



However, many of the younger married couples are, comparatively, newcomers to the district, and the school roll is over 200. The older children attend the Hawera High School. One other feature of the township is the number of people who are not life-long residents but who have come to the district to retire.

Except for special functions it would not appear likely that the community centre in Hawera would receive much support from Okaiawa residents. Local functions are always well supported and there is a general feeling that these cater for all local needs. People are more concerned with ways in which to improve their own district amenities, such as a children's playground in the park, than with what is provided in Hawera. They will concede the necessity for a community centre, but look on it as something needed by townfolk who are unfortunate enough not to be living in a closely knit community such as exists in Okaiawa.\*

## ARARATA

### DETAILS OF POPULATION INTERVIEWED

This is a prosperous mixed farming area lying to the north-east of Hawera, with a population of less than 200 people.

#### Buildings

The school and community hall—the only public buildings that Ararata possesses—stand in the centre of the district 6 miles from the outskirts of the town area. The school has 14 boys and 4 girls on the roll. The swimming pool in the grounds is the chief joy of both Ararata children and farm hands in the summer months, and the main source of pride to their parents all the year round. These baths cost £860, the difference between this sum and the Government subsidy of £350 being raised by local effort in the form of Gala Days, raffles and donations. The Community Hall is undistinguished, with bare walls and backless forms for seating. It is used for Women's Division meetings, community club nights, church services, Sunday school, music circle meetings, and occasional dances.

#### Transport

There is no bus service, but transport is available by mail and paper cars once daily, morning and late afternoon. All the farmers in the district possess a car, but four families are without transport of their own; about half the farmers' wives are unable to drive. The two roads running through the district are tar sealed and well

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[EDITORIAL NOTE: J. R. L. Fry, of the School of Social Science, Victoria University College, wrote the section: "Ararata."]

\* These comments represent the impressions gathered by the interviewer and were written before the results of the survey were analysed. (Ed.)

maintained. A departmental store delivers orders throughout the district once weekly, bread deliveries being made three times each week.

### **Land**

About half the district is rated good sheep farming country, but farther back the countryside is hilly and increasingly rugged. Excluding holdings of over 1,000 acres, there are 22 farms averaging 315 acres, a typical farm of this size carrying about 3 sheep to the acre and 1 cattle beast to eight acres. A farm of 600 to 700 acres may have anything up to 4,000 sheep and 100 cattle—this large number for limited periods only, for the fat stock market. Of the four farms over 1,000 acres (largest 5,000 acres) two are run by managers for estates, while two are farms that have been retained in the same families for many years. These larger holdings carry less stock to the acre because they include some of the steeper country. Eight farms in the district are breeding cattle in addition to raising sheep, and this number is increasing yearly. Most of the other farmers buy some cattle to fatten.

The milk factory at Ararata is about to be closed, through the gradual change-over from dairy farming to sheep farming. Sheep pay better, and ragwort in the district is said to have forced a change in some cases. In 1934 the factory had 15 suppliers, but in 1954 there are only four. Over this same period the carrying capacity of some of the land for sheep has been increased by one third to one half, and for the last three years aerial top dressing of the hilly country at the back of Ararata has been used extensively. Aerial top dressing will continue to be used, but only if wool prices remain firm.

### **Religion**

This is a Protestant community, there being only two Roman Catholic households in the district. The Anglican, Presbyterian and Methodist denominations have about an equal number of members, while one family belongs to the Brethren Church. There are no church buildings, all services being held in the Community Hall, where attendances appear to be higher than in urban areas.

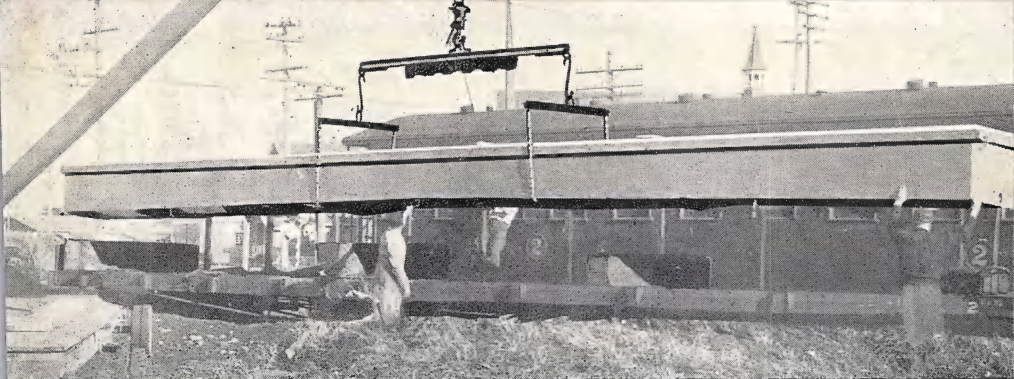
### **Racial Relationships**

There are two Maori families in the district (occupying the two smallest houses) and two Dutch immigrants have recently settled, one having married a New Zealand girl. So far the newcomers do not appear to have been assimilated into the social life of the locality.

### **General**

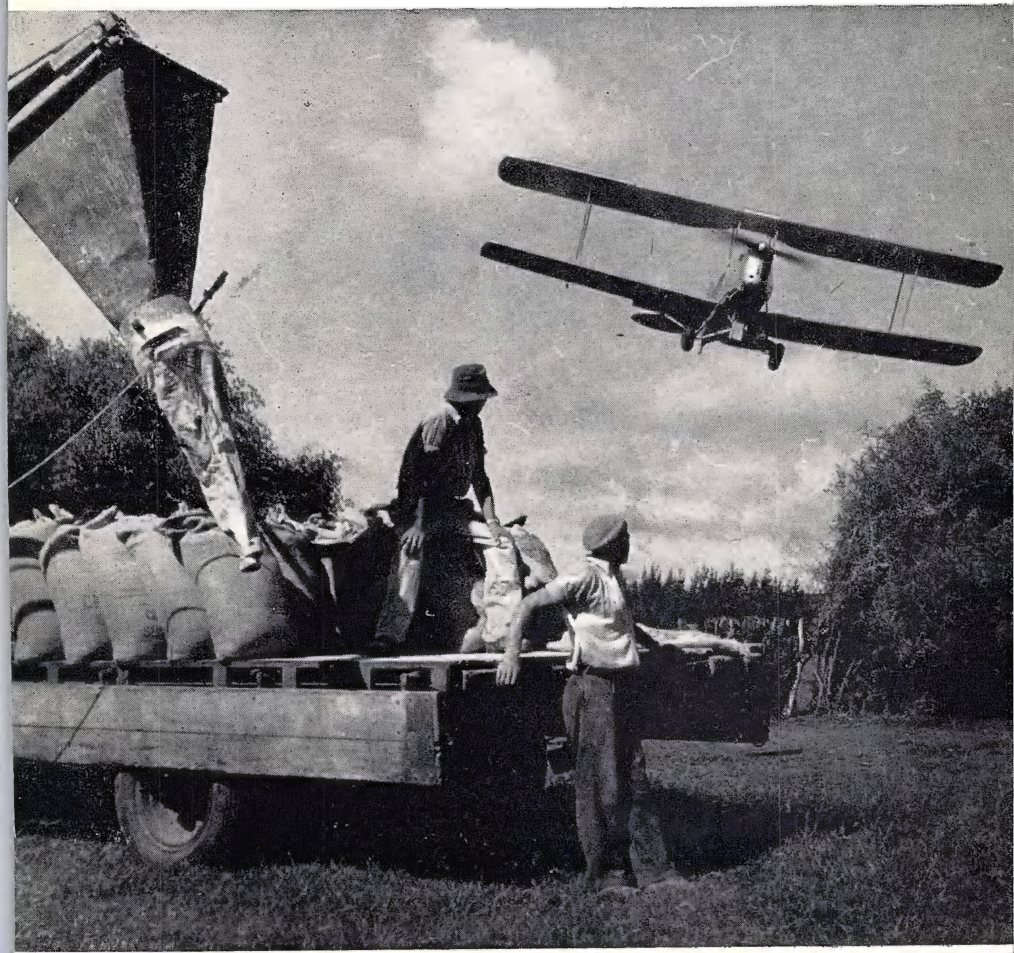
The farmers of Ararata have enjoyed a period of prosperity during the last ten years. Mortgages have been paid off and surplus income has been used to purchase new cars, home furnishings,





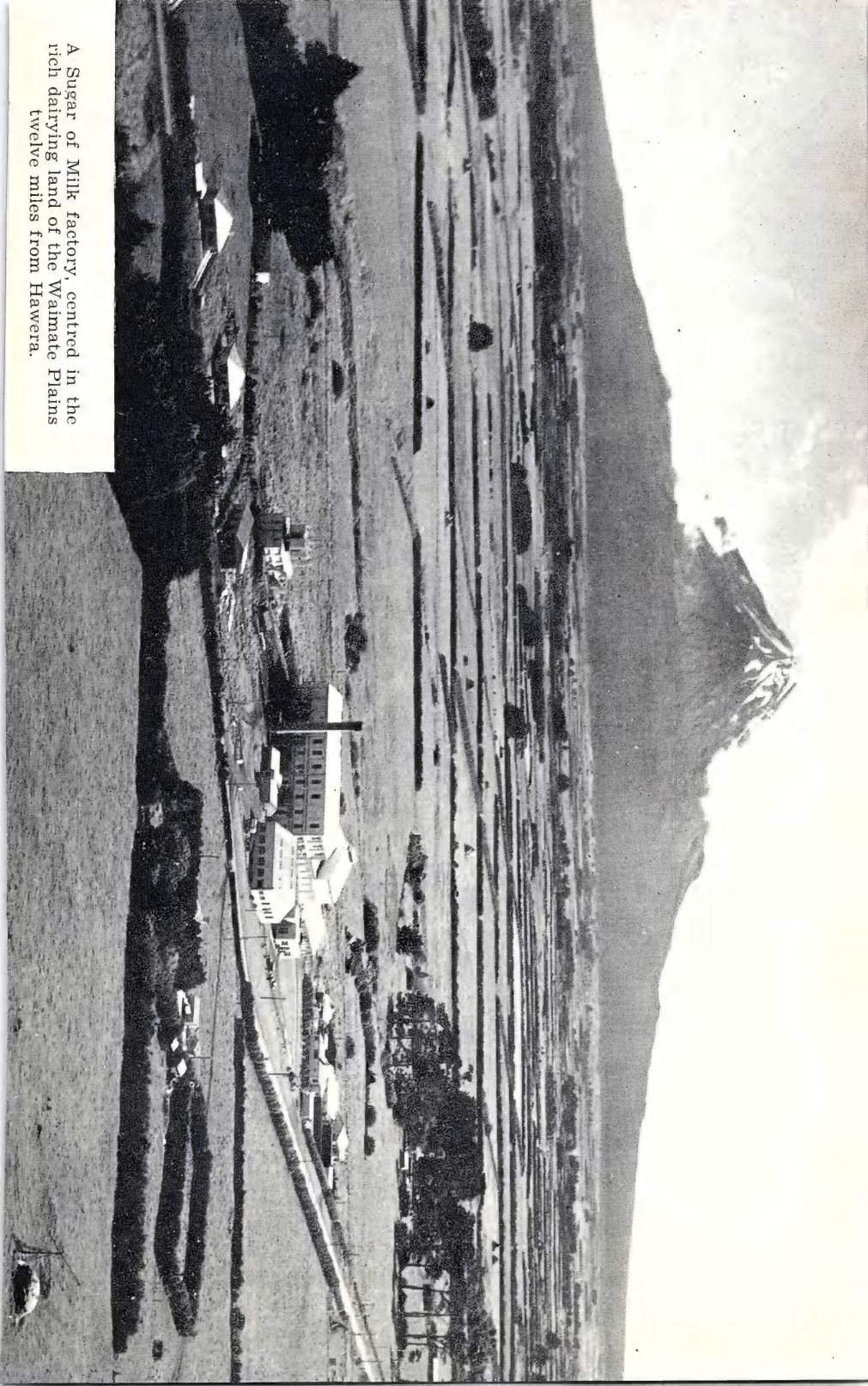
UPPER: An example of one of Hawera's industries. Dispatching a 45ft. double-ended cheese vat with mild steel carcass and tinned steel lining. Total working capacity 2480 gallons. The largest in the world.

LOWER: Modern top-dressing by aeroplane has brought in much of the hilly and inaccessible country in the district and speeded up the whole job.





A Sugar of Milk factory, centred in the rich dairying land of the Waimate Plains twelve miles from Hawera.



fluorescent lighting, refrigerators and washing machines; but while improvements have been made to farm buildings it is noticeable that the size and outward appearance of their homes have altered little.

The farmer's wife has frequently received a better formal education than her husband, who regrets that his own time at school was short; at the same time he gains a good deal of satisfaction when reflecting on his success in life without this advantage. In conversation he lays stress on the fact that the farmer of the future must be something of a scientist, and sees to it (without sacrifice at the moment anyway) that his sons and daughters attend the Hawera Technical High School as day pupils, or the New Plymouth or Feilding High Schools as boarders, so that they "can have a better start." But a son destined to be a farmer is back home on the farm at 16 years, for fear that a boy staying on longer at school will become lazy so far as farm work is concerned.

The middle-aged and older people of Ararata pride themselves on being hard working and scorn the Hawera residents' shorter working hours. Sometimes their hesitancy to adopt new methods of farm work and to set aside more time for leisure irritates the younger generation, who have been introduced to the most modern farming techniques in their High Schools (noticeably Feilding), and look upon Hawera as a place to enjoy themselves besides being a centre for shopping and buying and selling stock. In spite of this, however, Ararata is a happy community, closely knit by ties of blood (three large families in the district have inter-married) and by dependence on each other, common to rural communities. Young and old support the local community club, dances, tennis and cricket clubs, and music circle, ostensibly because they feel they should support local functions. Is it not that they obtain their deepest satisfactions here amongst their neighbours and those known since childhood days?

#### Attendance at Community Centre

It seems unlikely that a Community Centre in Hawera will appreciably alter the general pattern of living of the middle-aged and elderly groups in Ararata, i.e. long hours of work, a weekly visit to town, and relaxation in local leisure time activities which are geared to the demands of seasonal work; though some may well take advantage of the Centre on their weekly visits, and be attracted into town by special functions. On the other hand, the younger generation can be expected to make more use of a Community Centre, but only of those facilities which their own district is unable to provide.\*

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\* These comments represent the impressions gathered by the interviewer and were written before the results of the survey were analysed. (Ed.)



## **2 : EDUCATION IN HAWERA AND DISTRICT**

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### **GENERAL EDUCATION FACILITIES**

Of particular relevance to the results of the survey of leisure-time activities is a consideration of the education system in the district of Hawera. Knowledge of the basic education received by each child should enable us better to understand the leisure-time activities and desires of the adult. Information about the facilities already existing for adult education should be considered in relation to answers to specific questions in the schedule.

The educational opportunities of South Taranaki are typical of the pattern found throughout New Zealand of State-provided Primary and Secondary Schools.

Besides schools for primary and secondary instruction, there are opportunities for "further education" of young people who have left to take up employment in some branch of trade, industry, or commerce. In recent years the numbers of adults attending evening classes have increased considerably. Adult needs are further attended to by a resident tutor-organizer and his assistants, who are members of the staff of Victoria University College, situated in Wellington, some 180 miles away.

Overseas visitors have always been interested in New Zealand schools when they find that they are nationally established and maintained out of national income. There is no local taxation for schools at any stage. In 1953 9.8% of the national budget was allocated to education. Such national support has given good salary scales for teachers, most satisfactory school buildings, and adequate grants, especially at the secondary stage, for the supply of equipment.

### **KINDERGARTEN AND PRIMARY EDUCATION**

In New Zealand, children may enrol in the Infant Department of a Primary or Elementary School at the age of five. Those wishing to attend a "school" before this age will go to a Kindergarten (private, or State-supported and controlled) or to a Play Centre (private, or enjoying State subsidy). Most of these pre-school facilities provide not for a 5-day week as in the case of the schools, but are open for

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[EDITORIAL NOTE: G. A. Thompson, M.A., Dip.Ed., Headmaster, Hawera Technical High School wrote Chapter 2: "Education in Hawera and District."]



periods varying from one half day to several days each week. There is no Play Centre operating in Hawera, and only one Kindergarten. Although there is a keen demand for the establishment of more Kindergartens, considerable difficulty has been experienced in securing trained teachers for this work. The Hawera Kindergarten caters for about 40 young children in the morning and 35 in the afternoon, all under the age of five.

### **Primary Schools**

The Infant Department of a Primary School has three primers or grades. It takes from two to three years for a young pupil to pass through this stage of his schooling. Then follow four standards corresponding to Grades 3, 4, 5 and 6 overseas. As there are no Intermediate or Junior High Schools in this district, primary schools also cater for Forms I and II (Grades 7 and 8). Consequently the Primary Schools have classes from Primer I to Form II corresponding to Grade I through to Grade 8 as found in some overseas countries.

In rural areas there are some instances of consolidation of schools, but only to a small extent and so not giving any large primary schools involving much daily travel. There are four small church schools in the district.

In primary schools the curriculum is in keeping with modern educational principles and practice. In South Taranaki a feature has always been the keen support and large membership of Boys' and Girls' Agricultural Clubs which are concerned with calf-rearing, and vegetable and flower growing. These clubs in no small way have brought together home and school in their communities. The annual calf-judging day in a country school is one of the outstanding events in the community life of all rural towns.

### **SECONDARY EDUCATION**

Apart from a small secondary department attached to the local Convent, the Hawera Technical High School is the only secondary school within a radius of 18 miles. This is a comprehensive, co-educational, non-selective high school with a day roll in 1954 of 737 pupils. Of these 450 travel daily without charge in 11 school buses, privately owned, the pupils' fares being paid for by the State. High School students do not have individual study time-tables but enrol in one of six courses according to their interests, aptitudes, and likely future vocations.

#### **"Core" Studies**

Since the publication of the "Thomas Report" in 1944, New Zealand secondary schools, irrespective of whether they have an academic or a vocational bias, have introduced a "core" of general educational studies particularly in third and fourth forms. Insofar as all students are considered to be future citizens of this country, it has been deemed essential that at this stage they receive instruction in a "Common

Core" which comprises a minimum of English and Social Studies, General Science and Elementary Mathematics, Physical Education and Health, Music and some form of Art and Craft. These occupy approximately two-thirds of their weekly periods. The remainder is devoted to more specialized academic or vocational pursuits.

### "Course Subjects"

As well as the "core" just mentioned, the chief subjects of the various courses are:

Professional:	Literary { History, Geography, Mathematics, Science or and Modern { French.
Commercial:	Shorthand, Typing, Book-Keeping, Commerce.
Home Economics:	Home Crafts, Clothing, Arts and Crafts, Human Biology.
Agriculture:	General Agriculture, Dairying, Field and Animal Husbandry, Rural Engineering.
Industrial Arts:	Mathematics, Technical Drawing, Applied Mechanics, Technical Electricity, Woodwork, and Metalwork Theory and Practice.

### "Course Enrolments"

In order to show the distribution throughout these courses, the numbers for 1954 are given below:

Professional	:	281
Commercial	:	120
Home Economics	:	117
Agriculture	:	58
Industrial Arts	:	161
Total	:	737

### National Certificates and Bursaries

It is generally found that those wishing to take up a professional career of any kind take either the Literary or the Modern Professional Course. The national School Certificate Examination is held at the end of the third year or Fifth Form stage (Grade 11). Those who want to go on to University must remain in the Sixth Form and gain, either by accrediting or by outside examination, their University Entrance.

The State provides, through bursaries or other allowances considerable financial assistance to all who qualify for entrance to University or to Teachers' Training Colleges. In New Zealand once an applicant has been accepted for entrance into the teaching profession, whether primary or secondary, an allowance is paid for the full training period, adequate to meet all the costs of tuition and board. Anyone who gains approved credits for two years' study after the School Certificate stage receives a bursary to meet all costs of tuition at University and a small allowance towards board. Still further financial aid is given to those few who, as a result of national competitive examinations, gain university scholarships of various kinds. This financial aid means that attendance at a University\* is possible for many students whose home circumstances might otherwise make it difficult. Consequently, from Hawera Technical High School, the most talented students leave the district for higher education at the Uni-

\* The University of New Zealand grants degrees, but tuition is available at one of four university colleges or two agricultural colleges. (Ed.)

versity or at one of the five Teachers' Training Colleges. They rarely return to Hawera. This is of considerable importance in community affairs insofar as most of those trained and experienced in leadership at High School are not available to assist in youth affairs for those who have left High School.

### **Agricultural Education**

Approximately 40% of this High School's leavers return to the land. Accordingly, the curriculum of the Home Economics and the Agriculture Courses has been drawn up with this in mind. Unfortunately owing to a shortage of farm labour, far too many boys from the Agriculture Course leave as soon as they reach the statutory school leaving age of 15 to work on farms. This is to be deplored since New Zealand's economy is dependent mainly on its primary industry of Agriculture, which calls for an increasing knowledge of modern farm principles and practice. When, however, these lads have left, they are eligible for membership of Young Farmers' Clubs which carry out an extensive programme of cultural and vocational activities. Once they are on the farms, their farming knowledge is often widened by Supervisors of the State Agricultural Department stationed in the district.

### **Commercial Course**

The School is not able to meet fully the demand for young workers in commerce. Initial and subsequent salary rates are dependent upon qualifications and so most stay to complete three years of secondary education in Commercial subjects. They can then have an almost unlimited choice in selecting their particular type of employment, always being assured of good remuneration. There is little transfer from country to town for this purpose.

### **Industrial Course**

In New Zealand, provincial or local awards in various branches of industry have now been abolished and replaced by national awards. In skilled trades a minimum of two years' secondary education is essential. Some industrial awards give credit for a three year period by a reduction in the period of apprenticeship. Consequently all those wishing to enter some branch of trade or industry are to be found in the Industrial Arts Course.

### **Course Transfers**

A feature of the Hawera Technical High School and of New Zealand Secondary Schools generally, is that it is possible for a student to pass through one of the non-professional courses, gain his School Certificate in his course subjects, and then, if he wishes to take up professional training, transfer to the 6th Form Professional Course and there gain University Entrance and so take a degree in Agriculture, Engineering, Home Science, or Commerce at the University. The proportion of students who do this is small but every year there are five or six in Hawera who make use of the opportunity.



### Destinations of Leavers

Over the years it has been found that the average length of stay at this High School has been two years nine months. To show the destinations of leavers from the Hawera High School, the following table is given from the 1952 statistics:

Leavers from Hawera Technical High School during 1952 (Roll: 649)			
Destination	Boys	Girls	Totals
Full time student at University	5	—	5
Teachers' Training College	2	8	10
Nursing	—	10	10
Professional Engineering	1	—	1
Clerical position:			
(a) Government or local body	3	—	3
(b) Banks, insurance, legal, commercial houses, shops, warehouses	14	24	38
Shop and warehouse assistants	8	24	32
Manual trades:			
(a) Government or local body	3	—	3
(b) Building	8	—	8
(c) Motor engineering	10	—	10
(d) General engineering	7	—	7
(e) Printing	—	—	—
(f) Other trades	6	—	6
Farming	51	2	53
Factory operatives	2	4	6
Other occupations†	11	13	24
Home (mainly rural)	—	37	37
Total			259

### Town and Country Integration

The School sets out to bring together students from town and country. Daily school life with its morning assembly, organization into four houses for competitive sport, its Student Council, choirs, band, orchestra, army cadet units, and its representative sports teams, is shared by town and country pupils alike.

For three or four years, then, at the Secondary School stage some five hundred young rural students each year regard Hawera as the centre of their lives. The School is the nursery for many activities. Small rural towns in the district have their own brass bands, pipe bands, and cricket, basketball, hockey and other sports teams. These are dependent upon the School for arousing interest and giving initial instruction to young folks who will later join these clubs. Consequently it should not be difficult later at youth and adult stages, to maintain this bond between town and country so well established at High School. The provision of suitable facilities in Hawera itself is a primary essential if the whole district is to live and work as an integrated social and economic entity.

### Evening and Adult Classes

The High School has specialist accommodation with laboratories, workshops, and craft rooms with suitable equipment not merely for daytime but evening instruction as well. Although the town of Hawera

† The "other" occupations each attracted one school leaver as follows: radio-grapher, stablehand, Duntroon Military College, Navy, dentist's receptionist, freezing worker, butcher's assistant, photographer, contractor's labourer, green-grocer, paperhanger, auto-electrician.

has only 7,000 inhabitants, there were 43 evening classes held weekly during 1953. Specialist daytime staff members also instructed in the evening school and through Heads of Departments established continuity of instruction particularly in technological subjects.

As indicated earlier, there is an increasing number of adults enrolling each year in these evening classes. It can be said that classes can be formed in almost any subject for which there is sufficient demand. The overall average required by the Education Department for a town the size of Hawera is eleven. Once the Department has approved of a class, it undertakes to pay instructors' salaries. Fees for students are quite nominal, most being able to attend without charge because of a "free place" granted in relation to their previous schooling.

The following is a list of evening classes for 1953 held at the Hawera Technical High School.

	Evenings per week	Student Enrolments
Art and Life Drawing	1	11
Art and Craft	1	13
Choral Music	1	23
History and World Affairs	1	7
Bookkeeping and English	1	6
English (New Settlers)	2	21
Shorthand	2	13
Typing	2	20
Dressmaking	3	43
Pharmacy	2	8
Building Construction	2	22
Engineering Theory and Drawing	2	22
Engineering Maths. and Mechanics	2	21
Engineering Workshop Practice	2	17
Motor Mechanics Theory and Practice	6	58
Motor Mechanics Daylight Classes	3	24
General Woodwork	6	75
Electrical Theory and Maths.	2	30
Plumbing Theory and Practical	2	12
Total	43 classes	447 class enrolments

For the year, 358 students enrolled in one or more of the above classes and of these 270 were adults.

## ADULT EDUCATION

The Board of Managers of the School has for many years followed a policy of making its facilities available free to any organization whose activities may be defined as cultural or educational and so there have been regular meetings in the School of Parent-Teacher Associations, the local Branch of the United Nations organization, the Hawera Film Society, the Arts Club, and occasionally the Young Farmers' Club and the Alpine Club. The South Taranaki Arts Council has brought to the district exhibitions of art and town planning, musical and dramatic groups arranged by the Regional Council of Adult Education's Community Arts Service and these have all used the facilities of the School.

In a country like New Zealand where from national taxation, the State provides schools, it is both possible and desirable to make the

facilities in the schools available to all such groups seeking to use them for further education. It is considered that the Hawera Technical High School is doing this in a very full way for the benefit of all concerned.

Another agency of adult education in Hawera is the Regional Council of Adult Education, a committee of the Victoria University College Council. The Adult Education Act of 1947 set up a national and four regional councils to control adult education in New Zealand. Their main function is "to promote and foster adult education and the cultivation of the arts." The Victoria University College region is divided into six areas, each in charge of a general tutor. One of these areas is Taranaki-Wanganui, whose general tutor lives in Hawera.

This general tutor works closely with clubs and societies, advising them when desired on programmes and speakers, on resources (Government and other) and on adult education activities generally. He gives lectures and courses, attends groups that have come together to study any of the Regional Council's discussion and "box" courses in a wide variety of subjects, and helps arrange classes in art, drama, and other subjects. Each year in Hawera he holds conferences of those in Taranaki-Wanganui interested in adult education generally.

Also resident in Hawera is a home science tutor. Other tutors visit Hawera from time to time for a period of four to eight weeks: drama, arts and crafts, and music. There is a Maori tutor who visits Hawera and whose main interests are classes in Maori lore and language and studying the problems that the Maori race is at present facing in a predominantly pakeha culture.

The Regional Council's Community Art Service brings to Hawera art and other exhibitions, plays, ballet and music. These tours are sponsored by the South Taranaki Arts Council, whose committee is annually elected at a public meeting. Out of a film group run by the Regional Council has come the Hawera Film Society Inc. which meets once a month to see and discuss documentary and other films. As the result of a course in astronomy and subsequently the co-operation of enthusiasts, local firms and the Borough Council, the Hawera Astronomical Society was revived and an observatory built in King Edward Park.

In spite of the shortage of staff, the Regional Council's activities are becoming increasingly widely known and appreciated. Information of a general nature is contained in a Handbook available from the general tutor, who also publishes a monthly subscription "**Taranaki-Wanganui Newsletter.**"



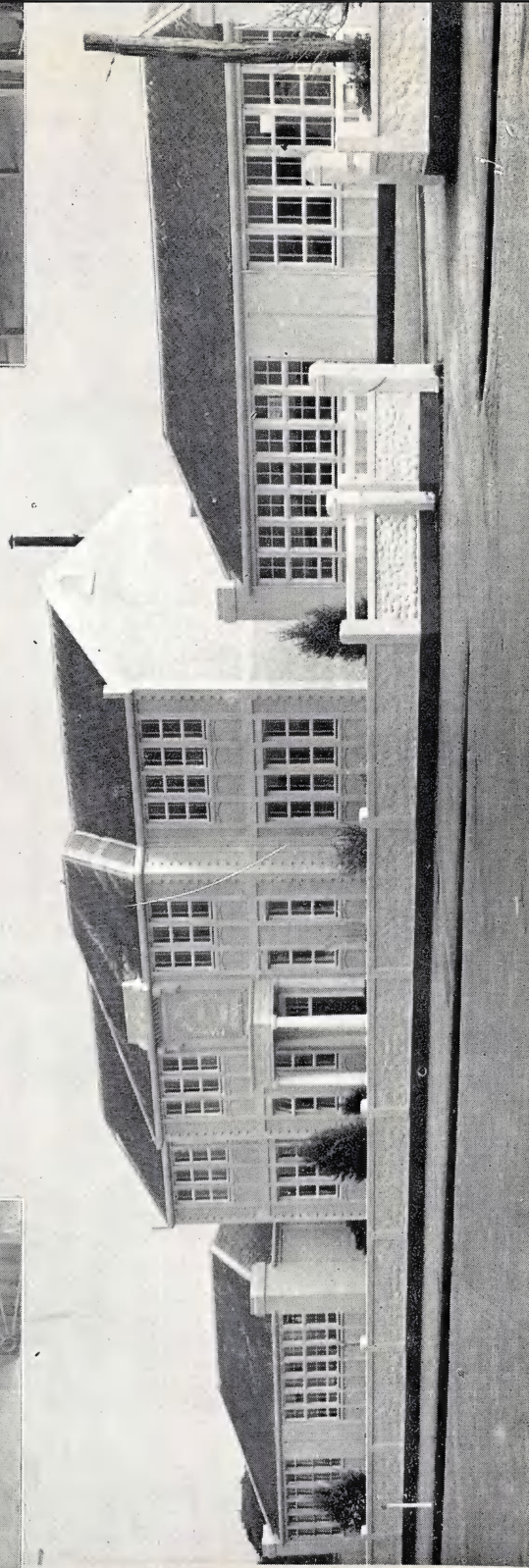
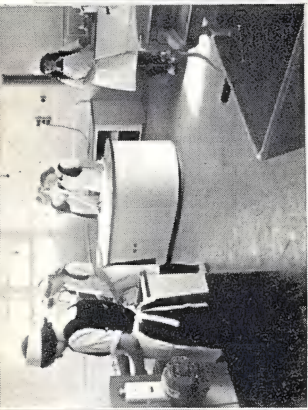
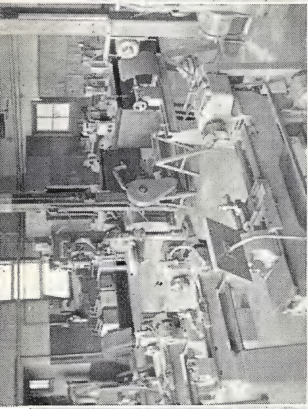
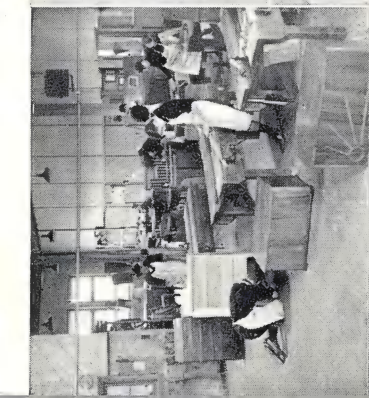


UPPER: Farmers gather in their thousands to see mechanical implements demonstrated at the annual field days arranged by the South Taranaki Young Farmers' Clubs.



LOWER: Hawera children marching through the main street in fancy dress on their way to a combined schools Christmas party.





**FRONTAL VIEW OF MAIN BLOCK OF HAWERA TECHNICAL HIGH SCHOOL.**

The school buildings cover an area of approximately five acres. There is an adjacent sports field of four acres. Insets above show views of engineering section and home science department.

## 3 : COMMUNITY DEVELOPMENT

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### BIRTH OF AN IDEA

The idea of a community centre as a war memorial in Hawera seems to have originated with the late L. O. Hooker, by profession a Secretary, and also honorary organiser of many public-spirited projects. He was concerned with the fact that, due to lack of permanent headquarters, the records of various sports bodies were being lost and that more facilities were required for indoor meetings. This was just before World War II. In 1939, on the recommendation of the Government, physical welfare committees were set up throughout New Zealand. The Hawera committee, under the chairmanship of the Mayor, Mr. L. H. Clapham, investigated a scheme for a youth centre. This had to be put aside owing to war.

In 1945 discussions on a suitable war memorial started, but ideas and approaches seem to have been somewhat conflicting. In March of that year the Indoor Sports Club sponsored a meeting seeking to develop the community centre idea "for the recreational and social advancement of young people," and to find suitable buildings or discuss how to raise funds "for a comprehensive building scheme." In May a public meeting, held in the Borough Chambers to discuss suggestions for a war memorial, recommended that the Borough and County Councils appoint a joint committee to "conduct a survey of town and country organisations likely to be interested and invite all interested organisations to a further meeting representative of the whole area." Various suggestions were put forward, including those of a youth centre and a community centre.

A youth centre was discussed again at another meeting in December called by the sports organisations. Reference was also made to the "urgency in organising the support that would be given for such a scheme as the District War Memorial, for which the Borough Council has invited suggestions." Twenty-eight people, representing fourteen organisations, resolved "that in view of the urgent need for accommodation for sports carnivals and social bodies

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[EDITORIAL NOTE: L. M. H. Cave, M.A., Adult Education Tutor, Victoria University College, wrote Chapter 3: "Community Development."

Mr. Cave was in a somewhat invidious position when he was asked to be the contributor of this section of the report. Of all those people in Hawera who ultimately came to be associated with the survey, Mr. Cave was the person most identified with it, as he had been fostering the idea for a long time before it was taken up as a likely project. Any account of the history of the survey must include reference to the work done by him, and I have added footnotes to his text when modesty has prevailed. (Ed.)



in Hawera to-day, this meeting of representative organisations respectfully urges the Borough Council to make provision for the erection of a Youth or Community Centre as early as is possible" and "that a committee be set up to consider and prepare more detailed proposals of the requirements of such Centre for submission to a further meeting of interested organisations early in February." Plans and sites were discussed for about six months but nothing eventuated.

Earlier in December there had been an advertisement signed by the Town Clerk inviting "all interested organisations . . . to submit in writing, not later than 31st January next, proposals for a War Memorial, together with an indication of the financial support likely to be accorded the same." In January 1946 there was some correspondence in the local Press discussing various possible suggestions. At the beginning of February the Returned Services Association at its quarterly meeting thought that discussion on the war memorial should be deferred for at least six months, as there were still personnel overseas and as "the end of the war is still too recent to permit of a considered judgment being given." After that the attention of the R.S.A. and others was given over to the matter of rehabilitation.

Early in 1949 an announcement was made by the executors of the estate of the late Miss C. M. Buchanan concerning a large bequest 'for the benefit of the citizens of Hawera,' and a month later in a letter to the Mayor the executors indicated that they might be in favour of the erection of a Community Centre on the basis of a 50/50 subsidy from the Government.\*

In March 1950 a committee (consisting of the Mayor and Borough Councillors, the Executors of the Estate, and several others chosen by the Mayor "for the purposes of collecting") had a round-table conference about the suggested establishment of a Community Centre, and agreed that a concert hall should form the basis of the scheme. The Mayor and the Borough Engineer viewed several buildings in other towns, and the Borough architects were instructed to draw up plans.

In mid-September, the committee resolved "that the Architects' plans as now submitted, at an estimated cost of £45,000, be approved." The plans were exhibited in town, and about a week later a public meeting was held, about 30 people attending. Opening the meeting, the Mayor said that the plans had been prepared by a committee not connected with any organisation whatever, and were considered to be quite satisfactory for the minimum requirements of Hawera. The committee was aware, he said, that the main thing would be the raising of the money. The plans were

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\* Miss C. M. Buchanan, who died in 1948, had had an association of some 70 years with the town and district, and, with her sister, had been prominent in philanthropic work of a wide nature but particularly in relation to ex-servicemen and their dependents. (Ed.)

accepted in principle, and it was agreed that all interested bodies have the opportunity of making further suggestions by mid-October and that three more members be elected to the committee.

In October it was announced that Mr. James Winks\* was giving a large sum of money for various public and semi-public purposes, half of the sum towards "a Community Centre or War Memorial Hall." In the same month the Community Centre Committee decided to approach the R.S.A. to enlist its support. About the same time, in a letter to the Mayor, the trustees of the Buchanan Estate wrote that the bequest would be available if the Community Centre were a War Memorial, and with the assumption that the Trustees would have some say in the type of building to be erected.

## NEW APPROACHES

Early in 1951, as the result of informal discussions which the Adult Education Tutor had with the editor of the **Hawera Star**, and with Mr. H. C. D. Somerset (who had been the Director of the Feilding Community Centre) it was suggested that various speakers qualified to discuss community centres should be invited to the Rotary Club and that their talks be fully reported. (Mr. Somerset also agreed to write for the Adult Education monthly **Taranaki-Wanganui Newsletter** a series of articles about planning a Community Centre, and these articles were also published later in the **Hawera Star**.) Mr. Somerset was one of the speakers and in his address he said, "Hawera should become known as a place with a Community Centre to serve the needs of its people . . . not a civic centre where people will say 'look at our building' but something remarkable for what goes on inside it. . . . What you will have to do in Hawera is to make a survey of what you have, what you want, and then fill in the gaps for this thing called leisure." In his articles he also suggested a survey of the needs of the community and said that it should be discovered who was going to use the centre. This was the genesis of the idea of a survey in relation to the Community Centre.

In the meantime, the Community Centre Committee had resolved to plan a £100,000 Community Centre; it was confidently expected that the people of the district could raise £25,000 towards it. In August the Committee revised plans and they decided to call for public suggestions and to set up a sub-committee to canvass contributors.

Later in the month the Community Centre Committee studied the public suggestions and asked its architect to prepare further

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\* Mr. James Winks was one of the first boys to be born in Hawera, and has lived all his life in the community, displaying considerable interest in community affairs. He has made several benefactions such as the establishment of several acres as a permanent reserve for the community, and financial support for the purchase of new agricultural showgrounds. Messrs. C. G. Trotter and F. W. Horner are the trustees of Mr. Winks' Community Centre gift (£10,000) and the special trustees of Miss Buchanan's bequest (£15,000). (Ed.)

plans, which it subsequently approved at the October meeting. Reporting this meeting the *Hawera Star* expressed the feeling that the community centre plans were at last shaped close to the public's requirements. At the same meeting a letter was received from the Borough Engineer recommending the removal of the borough yards as part of the community centre proposal, thus providing for open air facilities as a children's playground and a car parking area; but no action was taken.

In March 1952 a Community Week was organised by the Adult Education Tutor. This took the form of illustrated lectures on various topics. The evening which dealt with the community centre was the only disappointing one: 20 people were present. The meeting was addressed by the Mayor, one of the Buchanan Estate trustees, and the architects. Films and a scale model of the community centre were also shown. When asked to comment on a report of this meeting,\* Mr. Somerset was enthusiastic about the mooted survey of the town "if it could be done thoroughly with all the proper statistical safeguards." He suggested that it be discussed further and recommended consultations with Mr. A. A. Congalton, Lecturer in the Department of Psychology at Victoria University College. An approach was made to Mr. Congalton and he gave his full support to the scheme but indicated that there were many precautions which would have to be observed. He was prepared to act in an advisory capacity if a survey was undertaken. In contrast to the active support from the University, by the end of the year it had to be admitted that the idea of a survey had gone no further locally than a few people and that they were not aware of the value of such a survey.†

## COMMUNITY INTEREST MOUNTS

During the year the Community Centre Committee had turned down the offer of a professional organiser to raise funds, but early in 1953 accepted the offer of some public-spirited people to run a Queen Carnival. The Carnival achieved its financial objective and at the same time created a spirit of outstanding co-operation in the community. There was a good-natured rivalry between organisations in the community, in the general zeal to raise as much money as possible before the expiry date of the Government's subsidy scheme.‡

\* Mr. Cave had written to Mr. Somerset commenting on the poor attendance, asking about the feasibility of a survey, and enquiring about possible assistance from Victoria University College. (Ed.)

† In the Annual Report of the Adult Education Tutor to the Regional Council of Adult Education, it was stated "I do not believe that the community has many informed ideas about the community centre and its possibilities. It is regarded, when at all, generally as a grandiose building. I have been trying to start some sort of survey of the community, but have made very limited progress." (Ed.)

‡ Under Section 13 of the Finance Act of 1950 (and amendments under Section 6 of the Finance Act of 1951) war memorials which took the form of a community centre were subsidised pound for pound by the New Zealand Government. (Ed.)



Early in 1953 two of the teachers at the Hawera Technical High School were engaged upon research in connection with their theses for an M.A. degree. Both were concerned with the relation of the high school to the community, one being interested in the destination of school leavers and the other in the link between school subjects and the future careers of the pupils.\* In their attempt to make a study of the community they were impressed by the need of a survey of some sort. They discussed the matter with the Adult Education Tutor and it was decided to approach several people in the town individually for their views. The result was that a meeting was held on May 23rd consisting of 10 local people sufficiently interested in the idea of a survey to spend an evening discussing it.†

It was agreed, though certainly not unanimously, that the matter deserved further study; and it was decided that each of those present would undertake to invite other people to a further meeting on July 25th, in anticipation of a meeting on August 1st to which Mr. Congalton had agreed to come if invited. About 30 people attended this meeting and after discussing various problems facing Hawera and agreeing that action until then had been based more on opinion than fact, it was decided that a survey was desirable: provided that trained personnel were available to conduct it. It was also agreed that these views on the survey should be put before a meeting to be held on Monday, July 27th when some local organisations were hoping to launch what did become the Hawera Progressive Association.

On May 25th a scheduled speaker at a Rotary meeting did not turn up. Instead, there was an impromptu discussion about various problems facing Hawera and district. So interested did the Rotarians become that they decided to hold a Club Forum. This Forum took place in June and it was decided to ask several local organisations together with the organisers of the Queen Carnival to sponsor a meeting to discuss the formation of a Progressive Association. The idea of a survey also met with some approval. (The Methodist Men's Fellowship Club met the same evening and decided that a survey was necessary to find out "what activities already existed, what was not catered for, what was in demand, and then to plan the Community Centre accordingly.")‡

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\* The latter, Mr. C. S. Borrie, was later appointed as Secretary of the Hawera Survey Committee. (Ed.)

† This meeting was the result of personal efforts on the part of Messrs. Cave and Borrie, who were convinced of the need of a social survey, and who were doing their best to point out the advantages which would accrue. (Ed.)

‡ Mr. Cave attended both meetings, one as a member and the other by invitation, and talked briefly at each about the possible value of a survey. (Ed.)

## FROM INTEREST TO ACTION

On July 27th the Hawera and District Progressive Association was formed and a committee elected at a meeting of about 80 people. Its objectives were agreed to be

1. To foster, encourage and work for all worthy objects designed in the advancement of Hawera.
2. To promote and maintain a healthy and progressive public interest in all matters affecting the well-being of the Hawera Borough and its surrounding districts.
3. To foster good will and co-operation between town and country.
4. To obtain representation on all local bodies by persons pledged to strive for the achievement of the foregoing.

It was also resolved unanimously "that the incoming committee give very favourable consideration to the survey proposals as put forward by Mr. Cave."

On August 1st a public meeting was held in the Borough Chambers. Mr. Congalton had been invited to address the meeting and to explain the nature of a social survey and the way in which it could be of benefit to Hawera. Professor R. J. Havighurst, a Fulbright Visiting Professor from the United States, was also present and with Mr. Congalton joined in subsequent discussion. The questions and discussions at this meeting showed that those present were alive to the implications of a survey and indeed contributed much that set the pattern of the survey questionnaire. It was unanimously resolved that "the survey be made and that the Hawera Progressive Association be asked to sponsor it."

On August 3rd the committee of the Progressive Association met and accepted the sponsorship of the survey, invited Mr. Congalton to set up a Consultative Committee at Victoria University College, and appointed a local committee to plan and organise the carrying out of the survey.

Events at the final stages moved quickly. The private meeting of the thirty interested citizens, the inaugural meeting of the Progressive Association, the public meeting in the Borough Chambers, and the meeting of the Committee of the Progressive Association when the decision was made, all occurred within the space of 10 days. Thus, in spite of earlier discouragement, the idea of a survey of the district in relation to the planning of the Community Centre became a definite plan of action.

## 4 : COMING IN OF VICTORIA UNIVERSITY COLLEGE

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### THE ROLE OF THE SOCIOLOGIST

The survey of leisure-time activity as conducted in Hawera is an example of what is known as a "sociological survey." Perhaps the best way to explain the role of the sociologist is to put down, as I remember it, a discussion I had with a Hawera man on this very topic during my last visit.

"A sociologist," I explained, "is a person whose work is concerned with a scientific study of society, which means, of course, that he is primarily interested in people. That does not say very much, I admit, for everyone is involved, in one way or another, with human beings. The sociologist, however, takes for his field the whole area of human relationships, that is, the various ways human beings get along with one another in the complex process of living."

"But surely that is the province of the novelist and the dramatist? Human relationships? The long-standing relationships between two families that caused Romeo and Juliet to die in a tomb, the tangle of passions that sent Anthony back to Rome and Cleopatra to suicide? Are you, as a sociologist, interested in such things?"

"Oh yes. Love and hate, conflict and tensions, war and peace, all these involve relationships between people. Novelists and dramatists use the same human material as sociologists, but they approach it as artists, not as scientists."

"What's the difference?"

"There are many differences. Let us look at one or two. The artist, while fully aware of the common relationships of mankind, is always looking for the unique, the exceptional example, and when he finds it he has the right to alter and rearrange it in order to create his own unique work of art. In Romeo and Juliet, Shakespeare is saying: 'Hate is everywhere, so look what it did to these two young lovers. This is something that may never happen again in just this way.' And of course no one could tell it just as Shakespeare did. The scientist, on the other hand, is not interested in the unique happening, but rather in general tendencies."

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[EDITORIAL NOTE: H. C. D. Somerset, M.A., Senior Lecturer in Education, Victoria University College, wrote the section: "The Role of the Sociologist."]



"Well maybe. But when Rutherford, who, by the way, used to live not far from Hawera, first split the atom, that was unique, wasn't it?"

"At the time, yes. But in doing it he had discovered principles which now make it possible for anyone with the necessary knowledge and equipment to split certain atoms. He had discovered some of the universal laws underlying the real nature of the atom."

"And the sociologist is out after the more general principles of living in society?"

"Yes, to understand what a famous sociologist has described as the 'web or tissue of human relationships.' Let me illustrate from the example you have chosen, Romeo and Juliet. Suppose the story had ended happily and the two lovers had married. The ceremony would have been performed in a church; the marriage would have been binding under the government of Verona; the children would have gone to a school. All this presupposes a great deal of organisation on the part of the community of Verona. The sociologist studies the ways human beings the world over have formed various associations and institutions to give form and permanence to their needs. This is what is meant by the web or tissue of human relationships; it includes such associations of people as the family, the church, the State, the business, and so on."

"I see. But aren't all these groups constantly changing? The family, for instance, is different from what it was when I was a boy. The State has changed since feudal times; and in our own day we have seen new kinds of states emerging in Germany, Russia and China. Our own conception of the Welfare State is different from what it was fifty years ago."

"I agree. Social change is of great interest to the sociologist; indeed it is what makes his work so interesting and so very difficult. The physical scientist works with materials that do not change overnight. Human relations are changing day by day."

"I don't see, then, how sociology can be a science."

"Of course many aspects of scientific method are closed to us; for instance you cannot make experiments with people as you can with chemicals. But we can observe and record and use certain mathematical techniques to help us to draw valid conclusions from our observations."

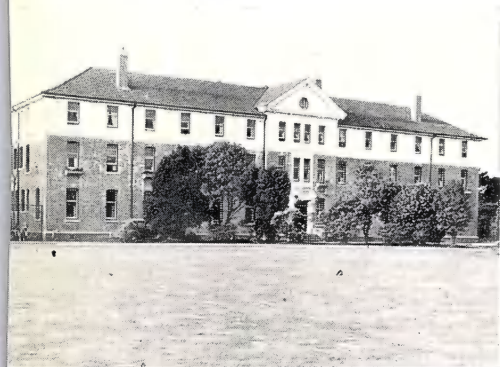
"Suppose you illustrate your meaning by reference to the proposed social survey of Hawera."

"Good. The Hawera survey arose from a problem to be solved. A number of people thought that a community centre would make a good war memorial. They had heard that such centres had been opening up in England. They had been tried in New Zealand in a small way, mostly in makeshift buildings. No town in this country had as yet planned a building to suit its own particular needs. The survey was designed to show just what those needs were."



## HAWERA PUBLIC HOSPITAL

TOP: A view of the Hawera Public Hospital showing the Administration Block with fountain and flower beds in front of the entrance.



LEFT: View of the Nurses' Home. When the hospital was opened in 1928 the accommodation available was in excess of the then requirements, but it proved to be sound provision for subsequent years, as staff increased in keeping with the demands of the 126-bed hospital. For many years the whole of the accommodation of the three floors has been fully occupied.

The latest addition to the hospital is the Maternity Block (below) opened in 1951. This accommodates 20 patients and a pre-natal Clinic. It has staff quarters, kitchen and other provisions to meet further extensions.

At right is shown the interior of the well-furnished nurses' sitting room. Nurses accommodation throughout this modern maternity hospital complies with the highest standards of staff welfare.







## MOUNTAIN PLAYGROUND

The towering peak of Mount Egmont, rising to an altitude of 8,269 feet, is the dominating geographical feature of the district of Hawera. Good motor roads enable cars to be driven to several vantage points as high as 3,500 feet above sea-level. Snow-covered slopes in winter provide ample opportunity for winter sports; the eastern slopes, pictured above, are the most extensively developed.

### KEY TO PICTURE:

- |                                 |                                     |
|---------------------------------|-------------------------------------|
| 1: Shark's Tooth.               | 5: Lower Ski-run.                   |
| 2: East Ridge.                  | 6: Ski-Tow.                         |
| 3: Policeman Rock.              | 7: Manganui Hut.                    |
| 4: Lunch Rock, head of ski-run. | 8: Top and bottom of Manganui Gorge |

White dotted line, foot of picture, approach track from motor road.



"I should have thought a referendum of all the people would have served just as well."

"Oh dear no! A referendum can only be used when the issues are very simple, when there is a question that can be answered by yes or no. It cannot provide for the people who want to say yes or no with reservations. Neither can it tell us of the many good ideas that are simmering in people's minds, ideas that they cannot express without some little encouragement."

"So you set out to ask questions?"

"Yes. The method we will use in Hawera is known as the Guided Interview. Nowadays social scientists are given a very careful training in this technique. They must be able to put people at their ease and conduct an interview in a simple, unaffected way."

"I take it that it is all prepared beforehand?"

"Yes. That is a most exacting task. When the results of the Hawera survey are published, the report will indicate exactly how the questions are decided upon, and the need for very careful planning of the whole interview if the results are to be reliable and useful. You will see that the sociologist has to be trained for his role if he is to function effectively in the community."

## THE DEPARTMENT OF PSYCHOLOGY

Psychology as a scientific study is of comparatively recent origin. It had its beginnings, like many other sciences, in the armchair contemplations of the old philosophers eager to discover the nature and workings of the mind of man, but fewer than a hundred years have passed since such studies graduated from the realm of the armchair philosopher to the field of the scientific experimenter and observer.

Within recent years, and more particularly since World War II, psychologists demonstrated that they had valuable techniques to offer in the field of personal and social problems. The result was a snow-balling of interest in psychological research and an increasing demand for investigation into problems which the psychologist may be able to solve.

At Victoria University psychology as a study had existed in the college within the Department of Philosophy since the early years of this century, but during more recent years the scope of psychological teaching and activity within the college gradually developed to the point where, in 1948, Professor Ernest Beaglehole was appointed as head of a Department designed to give students the opportunity for more concentrated training in the many branches of psychological work.

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[EDITORIAL NOTE: Marjorie N. Donald, M.A., Dip.Ed., Lecturer in Psychology, Victoria University College, wrote the section: "The Department of Psychology."]

One of the particular results of this re-orientation was that of requiring students to complete courses of practical training, along with their academic studies, in selected psychological methodologies. Where previously teaching had been restricted mainly to a lecture system, more emphasis came to be placed on the learning and practising of various techniques at the disposal of the psychologist.

Among these techniques was that of the survey. Training has been provided not only in sociological surveys where the emphasis as has been shown in the previous section, is on discovering the nature of social structure and social relationships, but also in surveys of opinion and attitudes where the emphasis lies in uncovering the ways people think and feel about particular issues selected for investigation. While all these types of survey call for similar objective techniques in general survey design and selection of representative sample populations, those investigations which attempt to tap opinion or attitude require the application of further special techniques more especially dealing with the kind of interview and the meaning and wording of the questions to be asked.

The training of students in all these aspects is therefore necessarily at the practical level. Each year for the past four years the Department has carried through a survey primarily as a training ground for students. In 1950, at the request of the Health Department, New Zealand Government, a study was made of the effectiveness of its health education publicity programme. The following year the problems of part-time students at Victoria University College were investigated. The end result of the 1952 survey was a report on the consumer use of the general medical practitioner and, in 1953, a study was made of public opinion in relation to the university and its function in the community.\* The results of all these surveys offered facts which could be used as the basis for future policy-making in their particular spheres, if such should be desired. They also produced material of interest for the scientific study of the behaviour of man in his social environment, that is, for the psychologist.

Students take part at every stage in all these surveys as part of their course of training. They discuss the particular subject-matter of the survey within the general framework of the topic, together with the design of a survey best suited to gaining the desired ends. From the various possible procedures of sampling they learn to choose the appropriate method. They learn how to design a series of questions and how to check them by means of a "pilot" or preparatory survey. They become conversant with the techniques and pit-falls of interviewing as they put theory into practice in the actual interviewing situation. And they learn how

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\* Donald, Marjorie N. *A Survey of Public Opinion in Relation to the University*. Publications in Psychology, No. 4, Department of Psychology, Victoria University College, Wellington, 1954.

to classify and collate the field material by applying accepted methods of analysis to the raw data they themselves collect.

These training courses have led to the perfecting of techniques suited to the social survey in the New Zealand scene and are part of the background sophistication brought to bear on the Hawera survey. Students within the Department of Psychology were precluded from taking part in the actual field work of this survey because of the time of year at which the investigation was undertaken, but they took an active and necessary part behind the scenes by conducting more than one hundred interviews designed to test questions dealing with the meanings and functions of leisure time activity.

The interviewing at Hawera was conducted by students in the School of Social Science attached to Victoria University College. The liaison between the School and the Department of Psychology is a close one; on two previous occasions students of the School have taken an active part in survey work conducted within the Department and for the present investigation the School was drawn upon to provide interviewers trained to handle a schedule devised as one of the key points in the total survey design.

## THE SCHOOL OF SOCIAL SCIENCE

The School of Social Science is one of the Special Schools of the University of New Zealand and is attached to Victoria University College. It is particularly appropriate that the School should be associated with a college where an interest in the study of man and his social relationships has become a firmly established tradition. The School came into being (in 1948) mainly to fulfil a community need in training social workers, but also with the express aim of furthering research into social problems.

Schools designed to teach social workers, which are now to be found in almost every country in the world, have not been established because of an abstract interest on the part of their founders, but rather because the work of the voluntary worker has been largely taken over by paid employees of the various agencies and because the agencies themselves are now, to a large extent, part of government services and the majority of social workers are public servants. To be a social worker in 1954 is to be a member of a full-time profession, the ranks of which are expanding as the various social services are developed.\* A social worker, in order to function successfully in a modern community, is beginning to discover that an intensive professional training is essential.

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[EDITORIAL NOTE: J. R. McCreary, M.A., Lecturer in Social Science, Victoria University College, wrote the section: "The School of Social Science."]

\* The growth of the Child Welfare Division in New Zealand is a striking illustration of this point. In 1940 there were 68 Child Welfare Officers, to-day there are 112.



Not all people are capable of being successful social workers, therefore applicants for the School are carefully screened and only those selected are admitted to the course.\*

The majority of the students are public servants who attend the course on a Public Service Bursary and they must also satisfy a committee of the Public Service Commission that they are suitable candidates for the course. The total number of students attending the School each year ranges between 20 and 30.

An analysis of the background of those who participated in the Hawera survey will perhaps give a clearer indication of the type of people who become students. Twelve took part in the survey; of these, three were 22 to 25 years old, six were between 26 and 30 years old, and three were older than 30; five had been Child Welfare Officers, and the rest consisted of a Maori Welfare Officer, a Prison Officer, a Vocational Guidance Officer, a Social Security investigator, a girls' club organiser, a worker in Seamen's Missions, and a trainee in the Professional Division of the Civil Service; three have an M.A., two a B.A., one a Teacher's "C" certificate, two have partly completed a B.A., and four have had no previous University experience.

### Course Content

The design of an academic course for the training of social workers is determined largely by the prevailing philosophy of social work. It is probably true to say that the current concept is that a social worker should receive a broad education in human relationships as a background to the more specific subjects related to professional practice. Fully accepting this principle, a two-year full-time course with some eighteen different topics is in operation at University College.†

The subject "Social Casework" is the central core of study in the School and the topic to which all other subjects bear some relationship. Expressed simply, the techniques of social casework are those skills which help a social worker to help others. The acquisi-

\* The regulations which govern their acceptance laid down by the Victoria University College Calendar, are as follows: "No candidate for the Diploma shall begin the course unless: he is over 21 years of age; he is a university graduate or has had experience in social welfare work and has satisfied the Advisory Committee that he is able to undertake the course." In addition to this, candidates are subjected to a series of psychological tests and are interviewed by a selection committee.

† The subjects which provide a general background are: Economics; New Zealand Social History; Introduction to Psychology; Social Biology; Contemporary Social Problems; Social Psychology; the Elements of Law; Central and Local Government; those subjects more specifically related to the practice of social work are: Theory and Practice of Social Work; Business Administration and Office Routine; Principles and Organisation of the New Zealand Social Services; Social Casework; Statistics and Methods of Social Research; Comparative Social Administration (a comparison of the New Zealand Social Services with those in other countries). For the teaching of many of these subjects the School is indebted to the staffs of other university departments who prepare and deliver a year's lectures particularly designed for the students. In addition to the above there are three short courses: Social Medicine (a series of lectures delivered by an officer of the Department of Health); Psychiatric Problems (a series of lectures delivered by a practising Psychiatrist); and seminars in philosophy, particularly ethics.

tion of these techniques involves training in the following: interviewing; recording case notes and writing case histories; assessing a client in relationship to the rest of his social and economic environment; diagnosing a client's problems and formulating treatment plans; a knowledge of other agencies which may be of more help to the client; and finally, perhaps less tangibly, training in professional disciplines and practices which, when properly applied to a client, "should mean the release of individual energies (now) less complicated with hostility and aggression and so more susceptible to co-operative social practices.\*

It is difficult to emphasise one of these skills as being more important than any other, but it is certainly true to say that the social worker who is unable to interview a client successfully will never begin the casework process. So it is that an attempt is made to teach some of the basic principles of interviewing, which imply not only an ability to obtain information from the client, but also ways in which the client's own statements, changes of mood and emotional states can be used to assist him reach a solution to his problems.

Clearly it is in the field of social casework that academic teaching unrelated to practice is most likely to produce a "theorist" whose practical usefulness can be doubted. To overcome this criticism and supply the broadest possible experience the students are given twenty-one weeks' practical training while attending the School. They are placed with various social agencies in the community for three periods of three weeks and two periods of six weeks. During this practical placement they not only learn the functions of the particular agency to which they are attached, but they also function as a staff member of that agency and so obtain practice in some of the elements of the casework process.

### Research Work

It has long been an adage that "knowledge is power." This is particularly true in the field of social problems; each problem has a recognisable and discoverable structure and it is not until one has an understanding of its structure that one can assist the people who form the individual units of the problem. For this reason the students of the School have been interested in overseas research findings in such topics as crime, juvenile delinquency, deprived children, poverty, illegitimacy, mental illness and allied problems. One can never be satisfied, however, that any subject has been exhaustively investigated, or that findings in other countries will be applicable to New Zealand. The School therefore attempts to foster an interest in original research, an interest in a scientific examination of the social organisation and disorganisation to be found in our own country.

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\* Hamilton, Gordon. *Theory and Practice of Social Casework*. New York: Columbia University Press, 1950.

The School's research activities follow three main lines: Research conducted as a school project in which all students are involved; research conducted by small groups of students; and research conducted by individual students in writing their minor theses which must be presented at the end of their second year.\*

### Survey Work

The main School projects undertaken have been in the nature of surveys. Of these the major efforts are directed at a study of older people. With the growing proportion of older people in the populations of most western countries, it has become an ever-increasing necessity to study their needs, leisure-time activities, the community resources they require, and their reaction to Government legislation designed to assist them. In order to gain further insight into their way of life surveys have been conducted of people over 65 years of age in Auckland, Wellington and Christchurch.†

In addition all members of the School participated in a study of foster-home placements and a survey of the pattern of life of people in one Wellington suburb. During 1950 the students of the School co-operated with the Department of Psychology, Victoria University College, and acted as interviewers in a survey conducted in Carterton by Mr. A. A. Congalton.

Small groups of students, or individual students have conducted research into specific problems, some of these at the request of Government departments or other interested bodies.‡ These projects all involved interviewing, collecting and systematising data and presenting a report. Each added a little to our knowledge of the New Zealand scene and each further strengthened the tradition of research being built up in the school.

The survey conducted in Hawera, then, formed part of the School's normal activities and was welcomed for the additional training it afforded the students. Not only did the survey supply an opportunity for more extensive experience in interviewing, but the methodological approach in surveying a rural town and surrounding countryside carries with it techniques which the students can later apply to their own researches. Many of them will in the future be working in rural communities and the results of the survey will

\* In order to present some impression of the topics chosen by students, the following are some of the theses' titles chosen from the 33 presented since the School began: The Unmarried Mother; The Social Rehabilitation of the Disabled; A Study of a Group of Assisted Migrants; Problems of the Social Adaptation of Indigenous Minorities in Some Modern Societies; Adoption in New Zealand.

† The results of the Wellington survey were published in the Annual Report of the Department of Health, 1952.

‡ The following brief descriptions will give an indication of the scope and variety of some of these projects: a survey of hostels available for young women in Wellington; a survey of accommodation for old people in Christchurch; an investigation of the background history of Borstal inmates during a given period; a follow-up of alcoholics who had been given treatment; a follow-up of Special Class pupils; an investigation of the homes of schizophrenic patients in a mental hospital.



give them a better understanding of the people of such communities and help them to function more efficiently as social workers in our country districts.

In retrospect, with their tired feet forgotten, the students of the School of Social Science enjoyed the Hawera survey. They liked the town, the surrounding countryside, and the people they met. They carried away with them a satisfaction common to all good social workers—they had established contact, in a professional sense, with many subjects, had been well received, had made some new friends, but had created no enemies.

## VALUE OF THE HAWERA SURVEY

The Hawera Survey is especially valuable because it will lead to action. Indeed, it is an ideal example of the action type of survey.

We can classify surveys of human behaviour and of public opinion into two broad groups—the **knowledge** survey and the **action** survey.

The main purpose of the knowledge survey is to satisfy scientific curiosity about human beings. This type of survey was begun in England in the last century by Sir Francis Galton, who asked people a wide variety of questions about themselves, their forbears, and their activities. The survey is carried on by an expert with a technique which extracts information fully, objectively, and painlessly. This information about human behaviour is then published for the enlightenment and possibly for the use of other people. This is the time-honoured procedure of the scientist—the man of knowledge. He searches for knowledge and makes it available to all people. Sooner or later some of this knowledge will find a practical use. Thus the science of man and of nature has come into being, and has conferred its benefits upon mankind.

The action survey is a more recent development. It is a deliberate attempt to secure knowledge about human beings as a basis for action. When a decision about action must be made, those who must take action may want to get more information as a basis for wise action. Therefore they may undertake a survey—as was done by the people of Hawera.

This type of survey was carried out during World War II by a group of social scientists for the United States Army. They maintained a survey staff who interviewed a sample of the American army on a wide variety of questions dealing with army life. Probably no major action was taken with respect to the men (aside from purely military decisions) without a preliminary survey. Such important matters as the system of selective discharge of soldiers at

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[EDITORIAL NOTE: Robert J. Havighurst, Ph.D., Professor of Education, University of Chicago, wrote the section: "Value of the Hawera Survey."]

the end of the fighting and such minor things as the kinds of movies to be shown in the army recreation halls, were decided in the light of information obtained by the survey staff.

Action surveys have been used by industrial corporations to find out how employees feel about working conditions, and changes have been made as a result of such surveys. Again, some American teachers have made surveys of people's opinions about the schools, and have made changes in the school programme as a result.

The requirements for a successful action survey are:—

1. A group of people with a problem which certain kinds of information about the people of the community will help to solve. The problem of what kind of building and programme to devise for the Hawera Community Centre was of this type.

2. Leadership in this group, willing and able to support a plan which would be based on the information they obtained; and holding the confidence of the community.

3. Co-operation of the community leaders with a group of experts in the art of making surveys. These experts would probably be interested in the knowledge they could gain from the survey as well as in the action the community might take.

The Hawera situation met these three requirements, and consequently the survey was successful.

#### **PROBABLE BENEFITS**

The Hawera Survey will probably have the following results:—

1. Hawera will act with greater wisdom in the design and programme of the Community Centre. However, the Hawera people will undoubtedly use other sources of wisdom in making their plans—the Survey is only one of several useful procedures.

2. Members of the staff of Victoria University College will secure and publish new knowledge about the leisure interests and activities of New Zealand people, as well as knowledge about people's attitude toward education.

3. Other communities and organisations in New Zealand may become interested in using the action survey technique to help them in some of their problems.

## 5 : THE SAMPLE

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### INTRODUCTION

In any social survey the validity of the results obtained depends very largely upon the choice of the people interviewed. Ideally every person in the survey area to whom the questions have relevance should be included, but in Hawera, with an adult population of 3,717 in the Borough and 3,584 \* in the County, such extensive interviewing, with the resources at our disposal, was clearly impossible. It was therefore necessary, as it is necessary in most social surveys, to select a sample population small enough for the interviewers to cover, yet large enough to be truly representative of the total population.

The principle of sampling is well known to people in a modern society. A customer knows, for instance, when buying a carpet runner that he will make his selection from a sample of material and will not necessarily see the entire carpet. He assumes that the sample is not the best or worst in the shopkeeper's stock but a piece, selected by chance, to represent the quality of material. In a similar way the social scientists use chance as an ally in sampling a population. This does not mean that they are acting in a way which is unscientific, but rather, by knowing the laws which govern chance selections, they utilise those laws both in selecting their sample and in testing its validity.

The basic principle which underlies sampling procedure is that the sample should reproduce, in miniature, the structure of the total population. It is therefore necessary to ensure that different groupings of people in the community have a chance to be represented in the sample in the same proportions as they are present in the total population. The categories usually considered in testing a sample selected for a community survey are: Sex distribution, i.e., proportionate numbers of men and women; age distribution; marital status, i.e. never married, married, no longer married; socio-economic status, i.e. a division of the population according to occupations and occupational status. In the tables which follow you will notice that the structure of the total population and the figures obtained in our sample have been stated. The total population has also been reduced to the size of the sample, indicating what the distribution in the sample should have been had it been perfect. It is of course too much

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[EDITORIAL NOTE: J. R. McCreary, M.A., Lecturer in Social Science, Victoria University College, wrote Chapter 5: "The Sample."]

\* 1951 Census figures are used throughout this chapter.



to expect an absolutely accurate sample. There will be differences between the ideal sample and the sample used and these differences are also stated in the tables. The major question is not the existence of these differences, but whether they are large enough to make results invalid.

The social scientist uses statistical calculations to determine the significances of such differences. In this instance the  $\chi^2$  technique is used. \* An inspection of the last column in the following tables will indicate the degree of significance of the differences. If any figure in this column is greater than 3.84, or the total of the column, where there are seven rows of figures in the table, is greater than 12.59, then it can be assumed that there are fewer than 5 chances in 100 that the difference is due to chance alone. In comparing a sample with the actual population too many differences at the 5% level would cast some doubts upon the validity of the sample obtained. One would hope that there would be no differences great enough to suggest that they could be accounted for by some factor other than chance.

When a social scientist selects a sample he uses three main methods: (a) the structure of the miniature, or sample, population is calculated on the basis of the actual population and interviewers are sent into the sample area to find the right type of people to form this sample group. This technique is called stratified sampling; (b) area sampling assumes that people in the same socio-economic groups tend to live in the same areas of a district, or that specific areas represent the district in some other way. Therefore, by interviewing subjects in certain carefully selected areas, a cross section of the total population will be obtained; (c) in the third method, that of random sampling, say every sixth person or household is selected on the assumption that by the rules of chance the sample will reproduce the actual population one-sixth of its original size. Two of the above methods, random and area sampling, were used in selecting a sample for the Hawera survey.

The first decision to be made in the choice of a Hawera sample, was whether there were any groups in the community to whom the questions in the schedule were not directly applicable. It seemed that adults were more immediately concerned in the points at issue than children. We accepted the definition of a child used by the Census and Statistics Department, that a child is a person under 16 years old. It was therefore decided to eliminate all those under 16 from the sample. Many of the questions did not have any relevance for people living in hotels or institutions and therefore this group was also eliminated. The population, then, from which the sample was drawn consisted of the adult members of households in the Hawera district.

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\* Yates' correction for continuity has been made where the figures warrant it, the procedure adopted is that of Guildford, J.P., *Fundamental Statistics in Psychology and Education*, McGraw-Hill, New York, 1952, p.169.

## THE TOWN SAMPLE

The most obvious major division of households in the Hawera district appeared to be in two groups—those in the County and those in the Borough. It soon became apparent, however, that this purely administrative division did not take into account the realities of the situation. The 1951 Census results show that there are 2,010 persons who, although officially living in the County, are domiciled in the vicinity of Hawera Borough and must therefore be included as part of the town population for the purposes of an investigation of this type.

Wise's Directory, which includes the Borough and its environs, was used to supply the list of households from which the sample was selected. Personal investigation of the district indicated those areas in which houses had been built since the publication of the Directory, and these new houses were added to the list. It was then decided to choose a random sample taking every tenth household from the list so compiled. Such a sample, if completely covered by interviewers, should reproduce the actual population of the town one-tenth of its original size.

Table 1 describes the age distribution of the Borough population at the time of the 1951 Census. It can be calculated from this table that there is an adult population of 3,717 in the Borough, including 47 Maoris. Although 11 Maoris were interviewed, the numbers are too small to ensure they are a representative group and Maoris are not included in the town sample. The Maori population in the survey was in the County area and the Maori sample will be considered later. The exclusion of Maoris from the town sample reduces the population in the Borough to 3,670 pakeha adults. These adults live in 1,450 private houses.

TABLE 1.—SEX AND AGE GROUPINGS OF MALES AND FEMALES, MAORI AND PAKEHA, HAWERA BOROUGH

Age	Males			Females			Age Distribution Males and Females		
	All	Maori	Pakeha	All	Maori	Pakeha	Pakeha	Maori	All
0-9	601	14	587	560	11	549	1136	25	1161
10-15	229	9	220	235	3	232	452	12	464
16-19	130	3	127	128	6	122	249	9	258
20-29	349	3	346	401	11	390	736	14	750
30-39	374	4	370	376	5	371	741	9	750
40-49	314	6	308	340	3	337	645	9	654
50-59	216	3	213	252	2	250	463	5	468
60-69	242	—	242	260	1	259	501	1	502
70+	150	—	150	185	—	185	335	—	335
Total	2605	42	2563	2737	42	2695	5258	84	5342

It is necessary at this point to consider the vicinity population, as it shall be called, in order to obtain a truer picture of the group from which the sample was chosen. Unfortunately, as there is no detailed information about this population, it is only possible to formulate some hypotheses concerning its structure.

It is known that of the 2,010 in the vicinity population, 232 live in institutions. The population to be sampled is therefore reduced to 1,778. It can be assumed, on a knowledge of the district, that Maoris are not in the vicinity population in greater proportionate numbers than they are in the Borough population, therefore one can estimate that 1.57%, or 28 persons, of the vicinity population are Maoris. The conclusion can then be drawn that there are 1,750 pakehas in the vicinity population.

The 1,750 pakehas, estimated to be in the vicinity population, represent 35% of the County population and therefore contribute appreciably to the structure of the County population. It is possible, because of this influence on the County population, to construct a table showing the hypothetical age distribution of the vicinity population on the basis of County figures. In Table 2 this hypothetical population is stated and the Borough population is reduced to the

TABLE 2.—A COMPARISON OF THE AGE DISTRIBUTION IN THE HYPOTHETICAL VICINITY POPULATION WITH THAT OF THE BOROUGH POPULATION REDUCED TO THE SIZE OF THE VICINITY POPULATION (Pakehas only)

Ages	Hypothetical Vicinity Population	Borough Population Reduced to Vicinity Population	Differences Vicinity- Borough
0-9	441	378	+63
10-15	184	151	+33
16-19	114	82	+32
20-29	255	245	+10
30-39	243	247	-4
40-49	198	215	-17
50-59	172	154	+18
60-69	105	166	-61
70+	38	112	-74
TOTALS	1750	1750	00

size of the vicinity population in order to draw comparisons between them. As can be calculated from this table, the estimated number of pakeha adults living in the vicinity of Hawera is 1,125.

The difference in pattern of the hypothetical vicinity population and the Borough population is strikingly clear. Apart from those



between the ages of 50 and 59, the vicinity group is obviously a younger population, while older people, equally obviously, tend to settle in the Borough. This is as one might expect in the more recently developed area around the Borough and it must be remembered that this tendency is probably more pronounced than the figures show, if the remainder of the County population approximates more nearly to the age distribution of the Borough population.

In the same way, it is possible to estimate the number of private houses in the vicinity area. The pakeha population of the County live in 1,178 private dwellings, or approximately 4.24 persons per household. One can estimate therefore that the vicinity population lives in 413 houses.

The hypothetical adult pakeha population of the town of Hawera, from which the sample was drawn, consists of 4,795 persons, who live in 1,863 houses.

The number of sample households included in the survey was 192, or six more households than the above figure would indicate as being necessary for a 10% sample. As these six households in the sample group would imply 60 households in the general population, it is probably reasonable to assume that the difference can be accounted for by building which has occurred since the 1951 Census. In short, 192 households are possibly a close approximation to 10% of the total households in the town area.

The co-operative members of 172 households were interviewed and no interview was obtained in the remaining 20 households. The reasons why no interview was obtained in these households are stated in Table 3.

In addition to households in which no interviews were obtained there were households in which at least one person was interviewed but other members refused to co-operate or were unable to be interviewed. In all there were 42 such persons. Their reasons for refusal are stated in Table 4.

TABLE 3.—REASONS WHY NO INTERVIEWS WERE OBTAINED FROM HOUSEHOLDS

Reasons	No. of Households
No one at home ....	4
Subjects felt too old ....	5
Subjects did not feel part of community ....	1
Subject leaving district ....	1
Subjects not interested ....	4
Refusal, no reason given ....	5
<b>TOTAL</b> ....	<b>20</b>

TABLE 4.—REASONS WHY NO INTERVIEWS WERE OBTAINED FROM INDIVIDUALS

Reasons	No. of Persons
Subjects away on holiday ....	5
Subjects felt too old ....	9
Subjects not interested ....	11
Subjects ill ....	3
Subjects deaf ....	3
Subjects working long hours ....	1
Subjects too shy ....	1
Subjects leaving district ....	1
Subject with sick baby ....	1
Subject's opinion same as husbands ....	1
Refusal, no reason given ....	6
<b>TOTAL</b> ....	<b>42</b>

Successful interviews were conducted with 345 subjects in the town area. One can therefore assume that a minimum of 415 persons in all were included in the town sample, or 8.7% of the estimated adult population. The 345 subjects interviewed represent 7.2% of the estimated population and 9.4% of the Borough adult population.

Although the sample obtained is not the expected 10% of the population, this does not mean the sample is a poor one. The true test of the validity of the sample lies in the comparison of its structure with that of the actual population. As has already been indicated however, the nature of the actual population is in some doubt. The

TABLE 5.—AGE, SEX, and MARITAL STATUS OF THE TOWN SAMPLE

Age	MALES				FEMALES				M & F Total
	Single	Married	NLM	Total	Single	Married	NLM	Total	
10-19	7	—	—	7	15	—	—	15	22
20-29	10	8	—	18	12	26	—	38	56
30-39	3	37	—	40	7	34	—	41	81
40-49	2	38	—	40	6	39	1	46	86
50-59	1	24	2	27	3	14	1	18	45
60-69	—	9	1	10	—	13	7	20	30
70+	—	8	3	11	1	7	6	14	25
<b>Totals</b>	<b>23</b>	<b>124</b>	<b>6</b>	<b>153</b>	<b>44</b>	<b>133</b>	<b>15</b>	<b>192</b>	<b>345</b>

vicinity population, as expressed in Table 2, is a purely hypothetical construction which may not be reliable. It is probable therefore that a more accurate picture of the sample will be obtained if it is compared with the Borough population.

On the other hand, the influence of the vicinity population cannot be ignored. In the vicinity population 65 successful interviews were conducted and six refusals. The successful interviews represent 18.8% of the town sample. The comparison of the age structure of the vicinity population with that of the Borough made in Table 2 gives some indication of the way in which one might expect the vicinity population to influence the sample.

The structure of the sample obtained is expressed in Table 5 in terms of age, sex and marital status.

#### MALES AND FEMALES IN THE TOWN SAMPLE

In Table 6 a comparison is drawn between the distribution of males and females in the sample population and the proportions in which the sexes are present in the Borough population. As can be

TABLE 6.—A COMPARISON OF SEX DISTRIBUTION OF PAKEHA ADULTS IN THE BOROUGH AND SAMPLE POPULATIONS

Sex	Borough	Sample	Borough Reduced To Sample	Difference	Chi <sup>2</sup>
Male	1756	153	164.91	-11.91	.860
Female	1914	192	180.09	+11.91	.787
Totals	3670	345	345.00	0	1.647

seen, the differences are not significant and it can be assumed that the sexes are satisfactorially represented in the sample population.

An examination of the age distribution in the Borough and sample populations is made in Table 7. The total Chi<sup>2</sup> of this table is significant at well over the 1% level. This significance indicates that the age structure of the sample does not approximate closely enough to that of the Borough to ensure the sample is a representative one. A closer examination of Table 7, however, shows the sample is defective in only two age groups—40-49 and 60-69. The lack of sufficient subjects in the 60-69 age group can possibly be explained by two factors: (a) the influence of the vicinity population, as estimated in Table 2 would be to reduce the proportion of people aged 60-69 in the total population; (b) the ages are known of 40 of those with whom no interview was conducted and of these nine fell within the 60-69 age group. Within the age group 40-49 approximately 61 subjects could be expected—the actual number was 86. The discrepancy of 25 is a highly significant one and it can be assumed is produced by some factor other than chance. There is, however, no cause for this discrepancy which is clearly apparent. The fact that only two, or 5%, of the 40 refusals came from the 40-49 group may, in part, account for the preponderance of subjects in this age group, but this is far from a satisfactory explanation of such a significant difference.



TABLE 7.—COMPARISON OF AGE DISTRIBUTION OF PAKEHA ADULTS IN THE TOWN SAMPLE WITH THAT OF THE BOROUGH POPULATION

Ages	Borough	Sample	Borough Reduced To Sample	Difference	Chi <sup>2</sup>
16-19	249	22	23.460	— 1.460	.057
20-29	736	56	69.345	—13.345	2.581
30-39	741	81	69.690	+11.310	1.832
40-49	645	86	60.720	+25.280	10.541
50-59	463	45	43.470	+ 1.530	.053
60-69	501	30	46.920	—16.920	5.733
70+	335	25	31.395	— 6.395	1.104
Totals	3670	345	345.000	0	21.901

In general, one can say of the age groups in the town sample that they are, in the main, a reliable representation of the age structure of the Borough population, with the exception of the two groups already mentioned. Of these two groups, the lack of subjects in the 60-69 age group may not be as important as it at first appears, but the additional subjects in the 40-49 age group represents a more serious discrepancy which will tend to make the survey results representative of this age group to a greater extent than its proportionate numbers in the general population would warrant.

In Table 8 a comparison is made between the marital status of the subjects in the town sample and the marital status of the Borough population. The status of "no longer married" may require some explanation; persons included in this category are those who are

TABLE 8.—COMPARISON OF MARITAL STATUS OF PAKEHA ADULTS IN THE TOWN SAMPLE WITH THAT OF THE BOROUGH PAKEHA POPULATION

	Borough	Sample	Borough Reduced to Sample	Difference	Chi <sup>2</sup>
Never married	819	67	76.935	— 9.935	1.282
Married	2439	257	229.425	+27.575	3.313
No longer married	411	21	38.640	—17.640	8.027
TOTALS	3669*	345	345.000	0.000	12.615

\* The marital status of one female was unspecified.

widows, widowers, divorced, or separated. As can be seen by an inspection of this table the total Chi<sup>2</sup> suggests the differences are too great to ensure the marital classifications are adequately represented. The discrepancy between the people in the sample who are no longer married, and those in the general population, is significantly great.

There is also a tendency, but not significant at the 5% level, for married people to be over-represented. The deficiency in the no longer married group may be accounted for, in part, by the influence of the vicinity population, as few in this latter group would be widows or widowers in the older age groups.

One additional check is possible in this case, from figures available in the 1951 Census. In Table 9 a comparison is drawn between the number of dependent children in the households of married females \* in the sample with those in the Borough population. The figures were also available for the dependent children in the households of the "no longer married" group, but these figures were too small to make comparison reliable. An inspection of Table 9 reveals that there are

TABLE 9.—COMPARISON OF NUMBER OF PAKEHA MARRIED FEMALES WHO HAVE DEPENDENT CHILDREN UNDER 16 YEARS IN SAMPLE HOUSEHOLDS WITH THOSE IN BOROUGH HOUSEHOLDS.

Number of Children	Borough	Sample	Borough Reduced To Sample	Difference	Chi <sup>2</sup>
0	521	52	56.525	-4.525	0.362
1	255	19	27.664	-8.664	2.407
2	222	34	24.073	+9.927	3.691
3	134	15	14.497	+0.503	0.000
4	52	12	5.586	+6.414	6.262
5	25	—	2.793	-2.793	1.876
6	11	1	1.197	— .197	0.000
7	4	—	.399	— .399	0.000
8	1	—	.133	— .133	0.000
9+	1	—	.133	— .133	0.000
TOTALS	1226	133	133.000	0.000	14.598

more parents of four dependent children in the sample than their numbers warrant. This may be accounted for by the influence of the vicinity population, but in any case the discrepancy is too small to influence the all-over results of the survey. In general, however, a Chi<sup>2</sup> of 14.598 does not indicate any significant departure from chance in the difference between the two populations and one can conclude that parents with children are adequately represented.

The examination of the occupational status of the sample subjects represents a much more difficult problem than any of the categories considered so far. The difficulty arises largely because, in a sample, one is concerned with the representation of different socio-economic strata in the community, not with the representation of different occupational groups. This point may be made clearer by an example—

\* The women in this group represent parents of children and their sex has no particular significance. The husbands of 111 of these women were also interviewed, therefore it is reasonable to consider Table 9 as representing something of a check on married couples with children in the sample.

the classification "engineer" tells one very little of the status of the person to whom it is applied. Such an individual may be a civil engineer with a university degree, high income, large house and a car, or he may be a railway employee with a moderate income, a railway house, and who walks to work in the morning. If a survey is to tap the opinions of different sections of the community, then clearly the

TABLE 10—THE SOCIO-ECONOMIC STATUS OF PAKEHA  
ADULTS IN THE TOWN SAMPLE

Occupational Rating	Professional	Proprietors & Managers	Farmers	Office & Sales Workers	Skilled Manual Workers	Semi-skilled Workers	Unskilled Workers	Totals
1	9	1						10
2	7	3	1	2				13
3	13	17	12	13				55
4	3	29	20	19	23	3		97
5		2	3	18	36	7		66
6			2	9	34	29	3	77
7			1			4	14	19
TOTALS	32	52	39	61	93	43	17	337
					Unspecified ....	...		8
					Total ....	.....		345

opinions of both these men should be included, but if they are both designated as "engineer" their occupation alone would not help the social scientist to differentiate between them. In the Hawera survey every attempt was made to fix a subject's status within a given occupation, but unfortunately there are no comparable figures available for the community as a whole. It is therefore not possible to apply any statistical check to the socio-economic status of the subjects which is expressed in Table 10. The occupational status was decided according to a scheme worked out by Congalton and Havighurst\*.

One might suspect, on examination of the table, that the unskilled workers are under-represented and the professions slightly over-weighted, but such a statement is no more than a guess as the socio-economic structure of the total population is unknown. In general, the figures in Table 10 indicate that the various occupational groups and the strata within those groups, are sufficiently represented in the sample to ensure that the opinions expressed in the survey are those of the community generally and not those of a particular socio-economic group.

\* Athol A. Congalton and Robert J. Havighurst, "Status Ranking of Occupations in New Zealand," *Austral. J. Psychol.*, Vol 6., 1954. (In press.)



# **MALES AND FEMALES IN THE TOWN SAMPLE**

In the previous section the pakeha adult population of the sample has been considered and its relationship to the borough population. It has been shown that the males and females in the sample are in the proportions one would expect from the sex distribution in the Borough population. What is not known, however, is the extent to which the male and female samples, in themselves, are truly representative. It would be a mistake, for instance, to assume that because the sexes are in their proper proportion and married people are adequately represented, that therefore married males and females are present in their true relationship. A significant deficiency of married males might well compensate for a significant excess of married females.

Tables 11 and 12 express the age distribution of pakeha males and females in the sample and a comparison is drawn with the age

**TABLE 11.—COMPARISON OF AGE DISTRIBUTION OF PAKEHA MALES IN THE TOWN SAMPLE WITH THAT OF PAKEHA MALES IN THE BOROUGH POPULATION**

Ages	Borough	Sample	Borough Reduced to Sample	Difference	Chi <sup>2</sup>
16-19	127	7	11.016	— 4.016	1.117
20-29	346	18	30.141	—12.141	4.495
30-39	370	40	32.130	+ 7.870	1.690
40-49	308	40	27.081	+12.919	5.697
50-59	213	27	18.513	+ 8.487	3.445
60-69	242	10	21.114	—11.114	5.332
70+	150	11	13.005	— 2.005	0.175
Totals	1756	153	153.000	0.000	21.951

**TABLE 12.—COMPARISON OF AGE DISTRIBUTION OF PAKEHA FEMALES IN THE TOWN SAMPLE WITH THAT OF PAKEHA FEMALES IN THE BOROUGH POPULATION**

Ages	Borough	Sample	Borough Reduced to Sample	Difference	Chi <sup>2</sup>
16-19	122	15	12.288	+ 2.712	0.597
20-29	390	38	38.976	— 0.976	0.024
30-39	371	41	37.248	+ 3.752	0.377
40-49	337	46	33.792	+12.208	4.056
50-59	250	18	25.344	— 7.344	2.125
60-69	259	20	25.920	— 5.920	1.352
70+	185	14	18.432	— 4.432	1.064
Totals	1914	192	192.000	0.000	9.595

structure of the male and female population in the Borough. An examination of these tables indicates that the age distribution of the female subjects in the sample approximates much more closely to the age

structure of the Borough population than is the case with the male subjects. The only significant difference in the female sample is to be found in the 40-49 age group, while in the male sample significant discrepancies are to be found in the 20-29, 40-49, and 60-69 age groups. The all-over pattern of difference in the male sample is highly significant, while that in the female sample does not reach the 10% level of significance. One can therefore conclude that the age distribution of the female sample is a more reliable one than that of the male.

In Tables 13 and 14 the marital status of the males and females in the sample is examined. As can be seen, although none of the

TABLE 13.—COMPARISON OF THE MARITAL STATUS OF  
PAKEHA MALES IN THE TOWN SAMPLE WITH THAT OF  
PAKEHA MALES IN THE BOROUGH POPULATION

Marital Status	Borough	Sample	Borough reduced to Sample	Difference	Chi <sup>2</sup>
Never Married ....	400	23	34.884	-11.884	3.712
Married ....	1226	124	106.794	+17.206	2.772
No Longer Married	130	6	11.322	- 5.322	2.053
TOTALS ....	1756	153	153.000	0.000	8.537

TABLE 14.—COMPARISON OF THE MARITAL STATUS OF  
PAKEHA FEMALES IN THE TOWN SAMPLE WITH THAT OF  
PAKEHA FEMALES IN THE BOROUGH POPULATION

Marital Status	Borough	Sample	Borough reduced to Sample	Difference	Chi <sup>2</sup>
Never Married ....	419	44	42.048	+ 1.952	0.091
Married ....	1213	133	121.728	+11.272	1.043
No Longer Married	281	15	28.224	-13.224	5.732
TOTALS ....	1913	192	192.000	0.000	6.866

differences in the male sample are significant, the total Chi<sup>2</sup> indicates the female sample is again more reliable. The one highly significant difference in the female sample, the "no longer married" category, is

related to the number of widows in the population which may be affected by the reduced number in the older age groups in the vicinity population.

A comparison is drawn in Tables 15 and 16 between the age distribution of married pakeha males and females in the sample and the same groups in the Borough population. The age distribution of married females is a more representative one than that of the males.

TABLE 15.—COMPARISON OF MARRIED PAKEHA MALES IN THE TOWN SAMPLE WITH THOSE IN THE BOROUGH POPULATION (IN AGE GROUPS)

Ages	Borough	Sample	Borough Reduced to Sample	Difference	Chi <sup>2</sup>
16-19	—	—	—	—	—
20-19	177	8	17.980	— 9.980	5.539
30-39	315	37	31.868	+ 5.132	0.825
40-49	278	38	28.148	+ 9.852	3.446
50-59	183	24	18.476	+ 5.524	1.649
60-69	189	9	19.096	—10.096	5.337
70+	84	8	8.432	— 0.432	0.220
Totals	1226	124	124.000	0.000	17.016

TABLE 16.—COMPARISON OF MARRIED PAKEHA FEMALES IN THE TOWN SAMPLE WITH THOSE IN THE BOROUGH POPULATION (IN AGE GROUPS)

Ages	Borough	Sample	Borough Reduced to Sample	Difference	Chi <sup>2</sup>
16-19	6	0	0.665	— 0.665	0.665
20-29	254	26	27.797	— 1.797	0.117
30-39	308	34	33.782	+ 0.218	0.014
40-49	263	39	28.861	+10.139	3.561
50-59	186	14	20.349	— 6.349	1.981
60-69	144	13	15.827	— 2.827	0.506
70+	52	7	5.719	+ 1.281	0.287
Totals	1213	133	133.000	0.000	7.131

The number of sample subjects in the other marital categories is too small to allow of accurate comparison but the raw figures are presented in Table 17 and these are sufficient to demonstrate that the ages are reasonably represented in each marital status.



TABLE 17.—COMPARISON OF THE AGE DISTRIBUTION OF THOSE PAKHA SUBJECTS IN THE TOWN SAMPLE WHO ARE NO LONGER MARRIED OR HAVE NEVER MARRIED, WITH THE PAKHAS IN THESE CATEGORIES IN THE BOROUGH SAMPLE

Ages	MALES				FEMALES			
	NO LONGER MARRIED		NEVER MARRIED		NO LONGER MARRIED		NEVER MARRIED	
	Borough Reduced to Sample	Borough Sample	Borough Reduced to Sample	Borough Sample	Borough Reduced to Sample	Borough Sample	Borough Reduced to Sample	Borough Sample
16-19	0	0	127	7	0	0	116	15
20-29	4	0	165	10	1	0	135	12
30-39	10	0	45	3	15	0	48	7
40-49	9	0	21	2	25	1	49	6
50-59	14	2	16	1	36	1	27	3
60-69	37	1	16	0	87	7	28	0
70+	56	3	10	0	117	6	16	1
Totals	130	6	400	23	281	15	419	44

The socio-economic status of males and females in the sample is to be found in Tables 18 and 19. The limitations in this check of the validity of the sample have already been explained, but again it can be seen that there are no omissions of any particular group.

TABLE 18.—THE SOCIO-ECONOMIC STATUS OF PAKEHA MALES IN THE TOWN SAMPLE

Occupational Rating	Professional	Proprietors & Managers	Farmers	Office & Sales Workers	Skilled Manual Workers	Semi-skilled Workers	Unskilled Workers	Totals
1	3							3
2	3	2	1	2				8
3	3	9	6	6				24
4	2	11	7	9	11			40
5		2	2	5	20	1		30
6			1	5	17	11	2	36
7			1			3	7	11
TOTALS	11	24	18	27	48	15	9	152
Unspecified ....								1
Total ....								153

TABLE 19.—THE SOCIO-ECONOMIC STATUS OF PAKEHA FEMALES IN THE TOWN SAMPLE

Occupational Rating	Professional	Proprietors & Managers	Farmers	Office & Sales Workers	Skilled Manual Workers	Semi-skilled Workers	Unskilled Workers	Totals
1	6	1						7
2	4	1						5
3	10	8	6	7				31
4	1	18	13	10	12	3		57
5			1	13	16	6		36
6			1	4	17	18	1	41
7						1	7	8
TOTALS	21	28	21	34	45	28	8	185
Unspecified ....								7
Total ....								192

## THE TOWN SAMPLE—CONCLUSIONS

The following general conclusions can be drawn from the above considerations of the town sample:

- (a) the sexes are reliably represented;
- (b) in general the age groups are satisfactorily represented with the exception that the sample is weighted by too many subjects in the 40-49 age group and too few in the 60-69 age group—the age distribution of women subjects is more reliable than that of men;
- (c) people who are married, or have never been married, are adequately represented in the sample, although the no longer married group are under-represented and the different sexes, considered separately, do not conform satisfactorily in these categories;
- (d) the various age groups appear reasonably distributed in their marital status although the male subjects do not fulfil this criterion as satisfactorily as the female;
- (e) parents of dependent children are adequately represented in the sample;
- (f) as far as one can judge, members of the different socio-economic groups are present in sufficient numbers to ensure it is a socially stratified sample;
- (g) the female sample is more reliable than the male.

## THE COUNTY SAMPLE

The selection of a county sample was dominated by two factors: the number of interviewers available after the town sample had been covered; and the transport which could be placed at their disposal. Four interviewers were left to cover the county area and only one car was available on a permanent basis. These factors militated against random sampling and it was therefore decided to choose typical areas for investigation and thus use the technique of area sampling already mentioned. A prominent local farmer proved most helpful in this respect and as a result of consultation with him and a personal investigation, three areas were chosen. These three areas each represented different organisations of the County population.

The first was made up primarily of dairy farmers and people concerned in the dairy industry. The area contained the South Road and its feeder roads and stretched westward from the Hawera Borough to Winks Road, a distance of approximately 7 miles. The interviewers approached 73 households in this area, 8 of these being households of dairy factory workers. This area extended slightly beyond the boundary of the Hawera County but it was necessary to allow for distance from the Borough to influence responses to the schedule, if it was relevant.

The second area, that of Ararata, was chosen to tap the opinions of sheep farmers in the district. Two valleys were chosen, Makino Road and Morea Road, 33 households were visited, the choice of house-



holds being limited by the number one interviewer could cover in the time available. The roads in which the interviews were concluded join approximately 8 miles from the Borough.

The choice of the third area depended upon the need to include a settlement, having its own recreational facilities, yet within easy distance of Hawera Borough. Okaiawa was chosen, both because it fulfilled these requirements and, in addition, has a mixed Maori and pakeha population. Okaiawa is approximately 9 miles by road from Hawera Borough. The choice of subjects in this settlement was left to the interviewer who had instructions to conduct interviews in as many pakeha households as possible during the survey period, with the understanding he would choose the households in a systematic way to avoid weighting his sample because of personal preferences in the type of house to approach. He approached 46 households.

If these areas selected are typical of the divisions in the County population, then one might reasonably expect that the county sample would be representative of the County population as a whole. Table 20 presents the age and sex structure of the County population. As can be seen from this table there are 3,209 pakeha adults in the County. They form the raw material from which the sample was drawn. These pakehas live in 1,178 private houses.

TABLE 20.—SEX AND AGE GROUPINGS OF MALES AND FEMALES, MAORI AND PAKEHA, HAWERA COUNTY

Age	Males			Females			Age Distribution Males & Females		
	All	Maori	Pakeha	All	Maori	Pakeha	Pakeha	Maori	All
0-9	778	132	646	741	128	613	1259	260	1519
10-15	377	82	295	289	59	230	525	141	666
16-19	210	34	176	166	18	148	324	52	376
20-29	417	65	352	426	51	375	727	116	843
30-39	383	36	347	387	38	349	696	74	770
40-49	322	30	292	299	28	271	563	58	621
50-59	209	20	189	215	13	202	491	33	524
60-69	182	13	169	147	14	133	302	27	329
70+	97	6	91	124	9	115	106	15	121
TOTALS	2975	418	2557	2794	358	2436	4993	776	5769

Again the vicinity population must be considered. It is more accurate to attach this population to the Borough rather than the County. Therefore, on the basis of previous hypotheses concerning its structure, it is possible to estimate the County population living outside the town area. It can then be argued that the true County population contains 2,084 \* pakeha adults who live in 765 houses.

\* This includes a proportion of the 232 persons living in institutions in the vicinity area—as their ages and ethnic groups are unknown it is not possible to estimate the number of pakeha adults in this group.

The total number of households approached in the County area was 152 or 19.8% of the estimated total. The co-operative members of 139 households were interviewed, no interview being obtained in 13 households. These 13 households contained a minimum of 24 persons. The reasons why no interview was obtained in these households are stated in Table 21.

TABLE 21.—REASONS WHY NO INTERVIEWS WERE OBTAINED FROM HOUSEHOLDS

Reasons	No. of Households
No one at home ....	2
Not interested ....	2
Not interested in Hawera ....	1
Illness ....	4
Leaving district ....	1
Religious grounds ....	1
Refusal, no reason given ....	2
<b>Total ....</b>	<b>13</b>

In all the households approached for interview there lived a minimum of 358 persons, or 17.1% of the estimated population. Successful interviews were conducted with 281 subjects. The reasons individuals, in otherwise co-operative households, were not interviewed, are stated in Table 22.

TABLE 22.—REASONS WHY NO INTERVIEWS WERE OBTAINED FROM INDIVIDUALS

Reasons	No. of Persons
Away from home ....	36
Too busy ....	5
Too shy ....	3
Not interested ....	1
Too deaf ....	1
Refusal, no reason given ....	7
<b>Total ....</b>	<b>53</b>

As can be seen from an inspection of this table, by far the largest number of interviews were lost because the subjects were away from home. The predominance of this reason is a comment upon the difficulties of interviewing in a country area. If a subject is away the normal practice is to make an appointment and call when he will be at home. Transport difficulties in a country area present obvious problems in following this procedure.

In the county sample then, are 281 pakeha adults, or 13.4% of the estimated population and 139 households, or 18.1% of the estimated total number. Table 23 indicates the age distribution and marital status of the sexes in the County sample.

TABLE 23.—DISTRIBUTION OF AGE, SEX AND MARITAL STATUS OF COUNTY SAMPLE

Age	Males				Females				M. & F Total
	Single	Married	NLM	Total	Single	Married	NLM	Total	
16-19	14	—	—	14	7	1	—	8	22
20-29	17	13	—	30	3	27	—	30	60
30-39	3	34	—	37	3	39	1	43	80
40-49	2	29	—	31	—	23	1	24	55
50-59	1	13	2	16	1	12	1	14	30
60-69	1	14	—	15	2	6	2	10	25
70+	1	4	—	5	—	2	2	4	9
Totals	39	107	2	148	18	110	7	133	281

## THE VALIDITY OF THE COUNTRY SAMPLE

As already indicated, the safest course in examining the validity of a sample which may be affected by a hypothetical population is to ignore the hypotheses and draw comparisons between the sample and the verifiable population. The County sample is therefore compared with the County population as it appeared at the time of the 1951 Census.

In Table 24 a comparison is drawn between the distribution of the sexes in the sample and County populations. An inspection of this table indicates that the sexes are reliably represented in the sample.

TABLE 24.—COMPARISON OF SEX DISTRIBUTION OF PAKEHA ADULTS IN THE COUNTY AND SAMPLE POPULATIONS

Sex	County	Sample	County Reduced to Sample	Difference	Chi <sup>2</sup>
Male	1616	148	141.62	+6.38	.287
Female	1593	133	139.38	-6.38	.282
Totals	3209	281	281.00	0.00	.579

Table 25 is concerned with an examination of the age distribution in the county sample. The total Chi<sup>2</sup> is not significant at the 5% level although the age group 30-39 is over represented. This significant difference is accounted for almost exclusively by a preponderance of women in this age group and Table 34 would suggest that these are mostly married women. Young married women in country areas have less opportunity to go out and are possibly therefore more easily available for interview than town women. Only one individual woman in this age group refused to co-operate. Apart from the discrepancy in this age group, the age distribution in the County sample is satisfactory.



TABLE 25.—COMPARISON OF AGE DISTRIBUTION OF PAKEHA ADULTS IN THE COUNTY SAMPLE WITH THAT OF THE COUNTY POPULATION

Ages	County	Sample	County Reduced to Sample	Difference	Chi <sup>2</sup>
16-19	324	22	28.381	— 6.381	1.218
20-29	727	60	63.787	— 3.787	0.224
30-39	696	80	60.977	+19.023	5.933
40-49	563	55	49.175	+ 5.825	0.689
50-59	491	30	42.993	—12.993	3.626
60-69	302	25	26.414	— 1.414	0.031
70+	106	9	9.273	— 0.273	0.000
Totals	3209	281	281.000	0.000	11.781

In Table 26 a comparison is made between the marital status of the sample and County population. As can be seen from this table the pattern of the town sample is also present in the county, but in an intensified form. The married population are over represented, while the never married and no longer married are correspondingly under represented.

TABLE 26.—COMPARISON OF THE MARITAL STATUS OF PAKEHA ADULTS IN THE COUNTY SAMPLE WITH THAT OF THE COUNTY PAKEHA POPULATION

Marital Status	County	Sample	County Reduced to Sample	Difference	Chi <sup>2</sup>
Never Married ....	854	55	77.746	—19.746	5.192
Married ....	2127	217	186.584	+30.416	4.953
No Longer Married	225	9	19.67	—10.670	5.287
TOTALS ....	3206	281	281.000	0.000	15.432

The distribution of dependent children of pakeha families is stated in Table 27. An examination of this table reveals that those with no dependent children are not present in sufficient numbers in the sample, while persons with 2 dependent children are present in a greater proportion than their numbers in the county population warrant.

TABLE 27.—COMPARISON OF NUMBER OF MARRIED PAKEHA FEMALES WHO HAVE DEPENDENT CHILDREN UNDER 16 YEARS IN SAMPLE HOUSEHOLDS WITH THOSE IN COUNTY HOUSEHOLDS

No. of Children	County	Sample	County Reduced to Sample	Difference	Chi <sup>2</sup>
0	387	27	40.48	-13.48	4.160
1	210	21	20.00	- 1.00	0.011
2	180	28	18.81	+ 9.19	4.014
3	129	20	13.53	+ 6.47	2.634
4	78	7	8.14	- 1.14	0.050
5	39	5	4.07	+ 0.93	0.044
6	17	2	1.76	+ 0.24	0.000
7	4	—	0.44	- 0.44	0.000
8	3	—	0.33	- 0.33	0.000
9+	4	—	0.44	- 0.44	0.000
TOTALS	1052	110	110.00	0.00	10.993

In Table 28 the distribution in the various socio-economic status groups is expressed. It will be noted that group 4 appears over-weighted, while group 5 is deficient in members. This is accounted for by the lack of precise information gathered concerning the status of share milkers in the sample. It reflects, perhaps, rather a weakness in the inquiry than a defect in the sample.

TABLE 28.—THE SOCIO-ECONOMIC STATUS OF PAKEHA ADULTS IN THE COUNTY SAMPLE

Occupational Rating	Professional	Proprietors & Managers	Farmers	Office & Sales Workers	Skilled Manual Workers	Semi-skilled workers	Unskilled Workers	Totals
1								
2	4	1	9					14
3	3	2	38	2				45
4	5	5	107	5	2		2	126
5			8	2	11	4	2	27
6			38	1	8	7	6	60
7							4	4
TOTALS	12	8	200	10	21	11	14	276
Unspecified ....								5
Total ....								281

### MALES AND FEMALES IN THE COUNTY SAMPLE

Tables 29 and 30 express the age distribution of pakeha males and females in the sample and a comparison is drawn with the County population. An examination of these tables reveals that although neither total  $\chi^2$  is significant, the male age distribution is more reliable than the female. The significant difference which occurs in the 30-39 age group in the females is obviously responsible for the discrepancy observed in Table 25. The general conclusion is, however, valid that the age groups are reasonably represented in both sexes.

TABLE 29.—COMPARISON OF AGE DISTRIBUTION OF PAKEHA MALES IN THE COUNTY SAMPLE WITH THOSE OF THE COUNTY POPULATION

Ages	County	Sample	County Reduced to Sample	Difference	$\chi^2$
16-19	176	14	16.132	— 2.132	1.647
20-29	352	30	32.264	— 2.264	0.096
30-39	347	37	31.820	+ 5.180	0.688
40-49	292	31	26.788	+ 4.212	0.513
50-59	189	16	17.316	— 1.316	0.038
60-69	169	15	15.392	— 0.392	0.000
70+	91	5	8.288	— 3.288	0.939
Totals	1616	148	148.000	0.000	3.921

TABLE 30.—COMPARISON OF AGE DISTRIBUTION OF PAKEHA FEMALES IN THE COUNTY SAMPLE WITH THOSE OF THE COUNTY POPULATION

Ages	County	Sample	County Reduced to Sample	Difference	$\chi^2$
16-19	148	8	12.369	— 4.369	1.211
20-29	375	30	31.255	— 1.255	0.018
30-39	349	43	29.127	+ 13.873	6.166
40-49	271	24	22.743	+ 1.257	0.025
50-59	202	14	16.891	— 2.891	0.338
60-69	133	10	11.039	— 1.039	0.026
70+	115	4	9.576	— 5.576	2.683
Totals	1593	133	133.000	0.000	10.467

The marital status of males and females is examined in Tables 31 and 32. A comparison of these tables shows that whereas the pattern of marital status in the male sample is as one might expect from the structure of the male County population, the total  $\chi^2$  for the females indicates a significant departure from the expected distribution. The women who have never married are under-represented, while married women are over-represented. The discrepancies noted in Table 26 in



TABLE 31.—COMPARISON OF THE MARITAL STATUS OF  
PAKEHA MALES IN THE COUNTY SAMPLE WITH THAT  
OF PAKEHA MALES IN THE COUNTY POPULATION

Marital Status	County	Sample	County Reduced to Sample	Difference	Chi <sup>2</sup>
Never Married ....	492	39	45.140	— 6.140	.835
Married ....	1052	107	96.496	+10.504	1.143
No Longer Married	69	2	6.364	— 4.364	2.991
TOTALS ....	1613*	148	148.000	0.000	4.969

\* The marital status of 3 males was unspecified.

TABLE 32.—COMPARISON OF THE MARITAL STATUS OF  
PAKEHA FEMALES IN THE COUNTY SAMPLE WITH THAT  
OF PAKEHA FEMALES IN THE COUNTY POPULATION

Marital Status	County	Sample	County Reduced to Sample	Difference	Chi <sup>2</sup>
Never Married ....	362	16	30.19	—14.19	6.207
Married ....	1075	110	89.78	+20.22	4.553
No Longer Married	156	7	13.03	— 6.03	2.346
TOTALS ....	1593	133	133.00	0.00	13.106

these categories are clearly produced by the female sample, while the significant lack of people who are no longer married in the total county sample is a result of a combination of deficiencies in both the male and female sample.

An examination of the age distribution of married subjects is made in Tables 33 and 34. It appears from these tables that there are no significant differences in age distribution for either sex, in the married county subjects. There is, however, a tendency towards a significant difference in women at the 30-39 age group.

TABLE 33.—COMPARISON OF MARRIED PAKEHA MALES IN THE COUNTY SAMPLE WITH THOSE IN THE COUNTY POPULATION (IN AGE GROUPS)

Ages	County	Sample	County Reduced to Sample	Difference	Chi <sup>2</sup>
16-19	1	—	.096	— 1.096	0.000
20-29	145	13	14.766	— 1.766	0.166
30-39	291	34	29.639	+ 4.361	0.503
40-49	265	29	26.964	+ 2.036	0.087
50-59	166	13	16.692	— 3.692	0.610
60-69	127	14	13.054	+ 0.946	0.015
70+	57	4	5.789	— 1.789	0.285
Totals	1052	107	107.000	0.000	1.666

TABLE 34.—COMPARISON OF MARRIED PAKEHA FEMALES IN THE COUNTY SAMPLE WITH THOSE IN THE COUNTY POPULATION (IN AGE GROUPS)

Ages	County	Sample	County Reduced to Sample	Difference	Chi <sup>2</sup>
16-19	3	1	0.330	+ 0.670	0.001
20-29	260	27	26.620	+ 0.380	0.000
30-39	300	39	30.690	+ 8.310	2.250
40-49	231	23	23.650	— 0.650	0.000
50-59	161	12	16.500	— 4.500	0.969
60-69	83	6	8.470	— 2.470	0.458
70+	37	2	3.740	— 1.740	0.411
Totals	1075	110	110.000	0.000	4.089

Table 35 states the raw figures for other marital classifications. Although the numbers are small it can be seen that the tendency of the figures, in so far as it is apparent, is in the direction one would expect to find from the structure of the County population which falls within these classifications.

TABLE 35.—COMPARISON OF THE AGE DISTRIBUTION OF THOSE PAKEHA SUBJECTS IN THE COUNTY SAMPLE WHO ARE NO LONGER MARRIED OR HAVE NEVER MARRIED, WITH PAKEHAS IN THESE CATEGORIES IN THE COUNTY POPULATION

Ages	MALES.					FEMALES.				
	No Longer Married			Never Married		No Longer Married			Never Married	
	County	Reduced	Sample	County	County Reduced to Sample	County	Reduced	Sample	County	County Reduced to Sample
16-19	0		—	174	13,767	—	—	—	145	6,400
20-29	1		—	205	16,224	3	.133	—	112	4,944
30-39	7		—	49	3,861	11	.497	1	38	1,680
40-49	8		—	19	1,521	18	.821	1	22	0,976
50-59	8		2	15	1,209	25	1.121	1	16	0,704
60-69	21		—	20	1,599	32	1.425	2	18	0,816
70 +	24		—	10	0,819	67	3.003	2	11	0,480
Totals	69		2	492	39,000	156	7,000	7	362	16,000



The socio-economic groupings of the sexes are stated in Tables 36 and 37. The over-weighting of group 4 noted previously is present in both sexes.

TABLE 36.—THE SOCIO-ECONOMIC STATUS OF PAKEHA  
MALES IN THE COUNTY SAMPLE

Occupational Rating	Professional	Proprietor & Manager	Farmers	Office & Sales Workers	Skilled Manual Workers	Semi-skilled Workers	Unskilled Workers	Totals
1								
2	3	1	5					9
3	2		17	1				20
4	2	2	59	4	1		1	69
5			3		4	2	1	10
6			27		5	1	3	36
7							1	1
TOTALS	7	3	111	5	10	3	6	145
Unspecified ....								3
Total ....								148

TABLE 37.—THE SOCIO-ECONOMIC STATUS OF PAKEHA  
FEMALES IN THE COUNTY SAMPLE

Occupational Rating	Professional	Proprietors & Managers	Farmers	Office & Sales Workers	Skilled Manual Workers	Semi-skilled Workers	Unskilled Workers	Totals
1								
2	1		4					5
3	1	2	21	1				25
4	3	3	48	1	1		1	57
5			5	2	7	2	1	17
6			11	1	3	6	3	24
7							3	3
TOTALS	5	5	89	5	11	8	8	131
Unspecified ....								2
Total ....								133

## THE COUNTY SAMPLE—CONCLUSIONS

The following general conclusions can be drawn concerning the County sample:—

- (a) the sexes are reliably represented;
- (b) the age groups are satisfactorily represented, with the exception that the sample is weighted by an over-representation of subjects in the 30-39 age group—the age distribution of men subjects is more reliable than that of women;
- (c) there are too many married people and too few who have never married and are no longer married, than are warranted by the county figures—the marital status of male subjects is reliably distributed, that of females is not;
- (d) the various age groups are reliably distributed in the married sample;
- (e) parents with dependent children are adequately represented in the sample although there are too few with no children and too many with 2 children;
- (f) group 4 of the socio-economic classifications appears over-represented but the farming population present in the sample seems adequate for the county area;
- (g) the male sample is more reliable than the female.

## THE TOTAL PAKEHA SAMPLE

There is little point in restating, in combinations of tables, the sample structure already examined. If a discrepancy is present in, say, the town sample and a tendency towards a discrepancy in the same direction is present in the county sample, then it can be assumed that one will reinforce the other to produce a significant difference in the total sample. If the discrepancies are in different directions, one will tend to weaken, or cancel out, the other.

TABLE 38.—DISTRIBUTION OF AGE, SEX AND MARITAL STATUS OF TOTAL SAMPLE

Age	MALES.				FEMALES.				F. & M. Total
	Single	Married	NLM	Total	Single	Married	NLM	Total	
16-19	21	0	—	21	22	1	—	23	44
20-29	27	21	—	48	15	53	—	68	116
30-39	6	71	—	77	10	73	1	84	161
40-49	4	67	—	71	6	62	2	70	141
50-59	2	37	4	43	4	26	2	32	75
60-69	1	23	1	25	2	19	9	30	55
70+	1	12	3	16	1	9	8	18	34
Totals	62	231	8	301	60	243	22	325	626

Table 38 demonstrates the structure, in age, sex, and marital status, of the total pakeha sample. The size of the adult population of the Hawera district from which it was drawn, is 6,879, of which 3,507 are women and 3,372 are men. The sample then represents 9.1% of the total population.

The sex distribution in the sample, in Table 39, as one might expect from previous evidence, is an adequate representation of the sex structure of the population.

TABLE 39.—COMPARISON OF PAKEHA SEX DISTRIBUTION IN THE DISTRICT WITH THAT OF THE TOTAL SAMPLE

Sex	District	Sample	District Reduced to Sample	Difference	Chi <sup>2</sup>
Female	3507	325	319.26	+ 5.74	0.103
Male	3372	301	306.74	— 5.74	0.107
Totals	6879	626	626.00	0.00	0.210

Tables 40 and 41 further demonstrate the way in which the constituent populations influence the total sample. An examination of Table 40 indicates that significant differences occur in the 30-39 and 60-69 age groups. As previous calculations have shown, the county female sample is largely responsible for the discrepancy in the 30-39

TABLE 40.—COMPARISON OF AGE DISTRIBUTION OF PAKEHA ADULTS IN THE TOTAL SAMPLE WITH THAT OF THE DISTRICT POPULATION

Ages	District	Sample	District Reduced to Sample	Difference	Chi <sup>2</sup>
16-19	573	44	51.332	— 7.332	1.046
20-29	1463	116	133.338	—17.338	2.555
30-39	1437	161	130.834	+30.166	6.933
40-49	1208	141	110.176	+30.824	8.609
50-59	954	75	87.014	—12.014	1.657
60-69	803	55	73.242	—18.242	4.542
70+	441	34	40.064	— 6.064	0.907
Totals	6879	626	626.000	0.000	25.949

group, the town male sample for that in the 60-69 group, and both town male and female for that in the 40-49 group. It is interesting to note that a significant difference in the 20-29 age group exhibited in the town male sample has been reduced to insignificance by the influence of the other samples.

In Table 41 a constant tendency has achieved clear significance—the over-weighting of the sample with married subjects at the expense of other groups.



TABLE 41.—COMPARISON OF MARITAL STATUS OF PAKEHA ADULTS IN TOTAL SAMPLE WITH THAT OF THE DISTRICT POPULATION

Marital Status	District	Sample	District Reduced to Sample	Difference	Chi <sup>2</sup>
Never Married ....	1673	122	152.118	—30.118	5.963
Married ....	4566	474	415.664	+58.336	8.187
No Longer Married	636	30	58.218	—28.218	13.677
TOTALS ....	6875*	626	626.000	0.000	27.827

\* The marital status of 4 pakeha adults was unspecified in Census returns.

## CONCLUSIONS

These tables should be sufficient to indicate the influence one can expect to be exerted on the total sample by its subsidiary parts. The main consideration is the extent to which observed discrepancies affect the validity of the survey for the people of Hawera.

1. The fact that the sexes are present in the sample in reasonably accurate proportions lays a firm foundation for accepting the results of the survey. The members of one sex frequently regard with suspicion opinions which they know are predominantly the views of the opposite sex.
2. Although there are discrepancies in age distribution these, after all, occur only in three groups. The question becomes, does it matter that people between the ages of 30 and 49 are over-represented, and those between 60 and 69 are not sufficiently represented? The 30 to 49 age group tend to be the most active in a community. It would probably be true to say that many of the organisers of the Queen Carnival came from that age group. One might perhaps argue, therefore, that if any group is to be over-represented it should preferably be this group rather than any other. That sufficient people between the ages of 60 and 69 were not included in the sample is perhaps unfortunate. They are the younger-older group and could well be as important a voice in determining facilities for old people in the Community Centre.
3. The over-weighting of the sample with married people again is not unduly serious. It can be argued that they have a comparatively greater interest in the community than other groups because they look upon it as the environment in which their family grows and obtains its satisfactions. Because of this, it is particularly pleasing that parents with children are adequately

represented. It is pleasing also to note that the age distribution in the married group is a representative one. On the other hand, the fact that married people represent by far the largest group in the population and their opinion would, in any case, dominate the results, makes it unfortunate the other groups are not more adequately represented in the sample.

4. The lack of any adequate check on the socio-economic status of subjects casts some doubts on the extent to which the sample is a truly stratified one. All that can be said is that no serious gaps appear in this classification.
5. The all-over reliability of the male and female sample can also be estimated. The age distribution of the female sample is possibly slightly more reliable than that of the male sample, while the marital status of men is more reliable than that of women. The age distribution of married males is slightly less reliable than that of married females. In general the female sample appears slightly more reliable than the male, due largely to the influence of the town sample.

The pakeha sample, which contains the subjects of the Hawera survey, has been subjected to a rigid statistical analysis. Apart from the distortion of the representation in the marital classifications it has withstood the test reasonably well. No one expects a perfect sample: chance is seldom so kind. The fact that this sample attains the degree of representation it does is a tribute to the willing co-operation of the people of the Hawera district who were approached during this survey.

## 6 : THE INTERVIEW SCHEDULE AND FIELDWORK

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### THE INTERVIEW SCHEDULE

The construction of the interview schedule was a co-operative venture shared by the local Hawera Survey Committee and the Consultative Committee at Victoria University College. The responsibility for deciding the kinds of information that might usefully be sought from citizens in order to promote the successful functioning of the proposed community centre lay with the Hawera group; they put forward the topics they considered to warrant investigation and they accepted or rejected suggestions from other quarters in the light of their particular knowledge of the local situation. The task of the Consultative Committee was that of scientifically framing questions designed to provide the exact kinds of information sought.

Neither of these tasks was a simple, straight-forward one. That of selecting the topics was bound by the necessity to keep their number and range within limits amenable to coverage in a single interview since available manpower would not allow of more than one visit to each citizen interviewed. Again, the relative intensity of detailed information sought about each topic had to be weighed up in the light of the number of questions which would be needed to elicit such information and thus the amount of interview time which would be taken up.

On the other hand, the framing and ordering of the specific questions required the observance of certain technicalities to ensure valid and reliable responses. A valid response is one about which we can say, "This is truly the **kind** of information we were seeking when we posed this question"; about a reliable response we can say, "The answer given by this person to this question is **consistent** since he would almost certainly give the same answer if he were asked the same question again." Some of the measures taken to ensure such validity and reliability are:

1. The ordering of questions.

- (a) Questions must be so ordered as to make for smooth interviewing. People cannot think clearly and concisely when being interviewed, if the interviewer keeps jumping from

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[EDITORIAL NOTE: **Marjorie N. Donald**, M.A., Dip. Ed., Lecturer in Psychology, Victoria University College, wrote Chapter 6: "The Interview Schedule and Field-work."]



one related topic to another; they are much more likely to be able to give ready answers and to feel they have stated their true experiences and opinions if the questions are so arranged to allow as far as possible for a logical procession of thought from beginning to end. The wide range of subjects treated in the Hawera schedule imposed severe difficulties from this point of view. (An example of this logical ordering of questions was the posing of questions about the respondent's own leisure time activities and thus arousing in his mind all the different facets of what one does with one's spare time before asking him to consider requirements for the community centre. To have asked the latter question before the former would have caught many people "on the hop" before they had time to bring the whole subject of leisure time to the forefront of their attention.)

- (b) Questions must be so ordered that answers to early questions do not give cues or suggestions for the answering of later questions, or in any other way create bias. (If, for example, people have been asked their opinions concerning requirements for the community centre before being asked their opinions about present leisure-time facilities in Hawera, these opinions may have been tempered by what might be the future situation when the community centre comes into operation. The assessment of present facilities would, in such case, have been distorted and to prevent the possibility of distortion the questions were posed in reverse order.)

## 2. The meaning and wording of questions.

- (a) The questions must be so worded that they flow naturally from the tongue of the interviewer. He might be tempted, if they do not, to use other wording. All people must be asked identical questions.
- (b) The questions must be so worded that their meaning is clear to all those persons to whom they are put. The meaning of each question, as asked, must be consistently the same for all whatever their age, sex, occupation, education, intelligence or particular interests. There must be no possibility of ambiguity and no technical, emotive nor unfamiliar terms unless they have been introduced for a specific purpose.
- (c) There must be no possibility that the wording of the question implies the answer or makes it easy for the person in a state of indecision to give a snap or unconsidered judgment. This avoidance of leading questions explains why a number of questions in the interview situation

appear to be longer and more wordy than might, at first glance, be considered necessary by the person being interviewed.

- (d) The questions must be so worded as to ensure that the respondent gives the kind of information sought and gives it freely without being constricted by the necessity for example, of selecting one of a set of alternatives which may not exactly correspond with his experience or opinion.
- (e) The questions must arouse spontaneous interest; dull questions make for a dull interview and the respondent cannot be expected to give his full attention. In such a case responses are unlikely to be reliable.

The difficulty of constructing a schedule to meet all these requirements will be readily understood. This was particularly so in regard to the Hawera survey where those with the local background information and those with the technical information were removed in space. But the hurdles were surmounted in the final event. The form of the schedule which was eventually used covered thirty-four questions, many of them with two or more sections. Preparation took several months and the schedule itself went through three draft forms, each a refinement of the last, before the fourth and last form was accepted by both committees as satisfactory.

The first of these drafts forms was prepared by members of the Consultative Committee after discussion with the Hawera Survey Committee. Then, like each of its successors, it was submitted to the Hawera group for consideration and one or more members of the Consultative Committee paid a visit to Hawera for the purpose of discussing additions, deletions and emendations. The third draft was subjected to closer scrutiny through its use in a "pilot" run. Students of the School of Social Science, who were to undertake the work at Hawera, used this third draft to conduct interviews in a locality as yet without a community centre but with the possibility of having one at some time in the future. Their aim was not so much to collect information and opinion as to note difficulties or roughness in the ordering, meaning or wording of questions and their experiences and criticisms were used in the preparation of the fourth and final form of the schedule, a copy of which is set out below.

The reader, as he scans these questions, may sometimes be in doubt as to the exact relevance of some of them to the subject of the community centre. If, however, he has appreciated the points set out above relative to the construction of such a series of questions, he will realise that such apparently irrelevant questions have a sophisticated purpose beneath their naivety.

# INTERVIEW SCHEDULE

"Good morning. You will know, of course, of the survey that is being made in Hawera this month? I am from Victoria University and I have come to ask if you would co-operate by giving us **your** experience and opinions."

1. We do not wish to know your name as we are interested only in the total replies. It would help us, however, if we knew your age group. Are you in your 20's? (etc.)

10-19— 20-29— 30-39— 40-49— 50-59— 60-69—  
70+— Estimated—

2. **MALE**— **FEMALE**—

3. How long have you been in Hawera (or district)?

All my life .... —  
More than 20 yrs. —  
5 to 20 years .... —  
Less than 5 yrs. .... —

4. (If applicable) Why did you come to Hawera (or district)?

..... DK (i.e., Don't Know) —

5. Do you think it likely that you will ever leave Hawera (or district)?

Yes —  
No —  
DK —

Why? .....

6. What do you think Hawera has **most** reason to be proud of?

..... DK —

7. What do you think Hawera has **least** reason to be proud of?

..... DK —

8. Are there any leisure time activities in which you **would** participate if facilities were **available** in Hawera?

Yes —  
No —  
DK —

If YES, which? .....

9. Would you like to participate in more of the activities **already existing** in Hawera?

Yes —  
No —  
DK —

If YES,

(a) Which ones?

(b) Why not already?

1. ....
2. ....

10. Have you any comments about the facilities in Hawera for the leisure time of any of these groups? (Use **YELLOW CARD**)

(Enter spontaneous replies, only).

(If question not clear to respondent, mark and say):

"Do you consider that there are too many or too few activities for the leisure time of any of these groups?" —

Pre-school children.....  
Primary-school children .....



Secondary-school children .....  
 Youth (say 17-21 years) .....  
 The average adult .....  
 The elderly .....

11. Are you? Single..... Married..... Widow(er)..... Divorced.....

12. Have you any children? (Include grown-up children) Yes —  
 If YES, what are their ages? (Express in years) No —

SONS

DAUGHTERS

--	--	--	--	--	--	--	--	--	--

--	--	--	--	--	--	--	--	--	--

Which of these live at home with you? (Tick in lower boxes)

13. At what age do you think that a son of yours should cease his schooling? (Add: Imagine you had a son)

Years  
 Depends on individual —  
 Other —  
 DK —

If DEPENDS, or OTHER, why?.....

14. At what age do you think that a daughter of yours should cease her schooling? (Add: Imagine you had a daughter.)

Years  
 Depends on individual —  
 Other —  
 DK —

If DEPENDS, or OTHER, why?.....

15. Some people, now that they have left school, think that they might like to make a study of some particular subject. Are there any particular subjects you have felt you would like to study if you had the opportunity?

Yes —  
 No —  
 DK —

If YES, which?.....

16. There has been a good deal of discussion over recent years as to whether our young people are sufficiently prepared for marriage and family life.

Do you think that there should be some form of education for preparation for marriage and family life? (As under)

(a) For secondary-school children

Yes —by whom?.....

No —

D.K. —

Other —

(b) For adults

Yes —by whom?.....

No —

DK —

Other —

17. Would you be interested in attending a course of lectures on child development?

Yes —  
 No —  
 DK —  
 Other —

18. We are interested to know what you want the schools to do for your children. (ADD if necessary: Imagine that you had children.)

Which of these things do you want the schools to do for your children? This is not a question of how important these things are for your children, but rather **how much emphasis you think the SCHOOLS should place on them.** Please indicate your 1st, 2nd, and 3rd choices and any other important things.

11	12	13	14	15	16	17

Use small BLUE CARDS.  
Write 1, 2, 3. Tick for others.

19. Suppose that a large sum of money were available for adult education, what kinds of things would you like to see provided? .....

20. Are you interested in the work of the United Nations? Very interested .... —  
If YES, what particular aspect of the United Nations or its specialised agencies are you most interested in? Interested .... —  
Slightly interested .... —  
Not interested .... —  
DK .... —

1. .... 2. ....  
DK —

21. We are interested in how much leisure time is spent in connection with household tasks, how much help husbands give their wives, and whether wives assist their husbands in their work.

(Fill in BREAD-WINNER only)

What is (or was) .....your occupation .....  
.....your husband's occupation.....  
.....your father's occupation.....

What is your/his exact position in that occupation?.....  
(Fill in above clearly; state number of employees if possible)

.....Employees

22. (a) (All, except WIVES) Dishes .... —  
Washing .... —  
i. Do you assist in the daily household tasks? Bedding children .... —  
Shopping .... —  
House Cleaning .... —  
ii. About how many hours per week do these tasks take Hours— Cooking .... —  
you? DK — Making beds .... —  
Other .... —  
Do not help .... —

- (b) (WIVES only)  
i. To what extent do you assist your husband in his occupation? Do not help.....  
ii. About how many hours per week does this take?

Hours—  
DK —

THE INTERVIEW SCHEDULE AND FIELDWORK

23. (a) Which of the following organisations do you belong to, and how often do you attend meetings? (Use WHITE CARD)

(c) Enjoy most	(d) Time spent	(e) Present Office		Every meeting	Almost every meeting	Infrequently	(b) How often are the meetings?
			Band Orchestra Choir (not church) Drama group Bridge (or other social club) Lodge Home & School, or P.T.A. Red Cross, St. John, etc. Trade Union Territorials, A.T.C., etc. Service Clubs (R.S.A., etc.) viz. Church Club or organization, viz. Business, professional or farming group viz. Adult Education or study group (Specify) Sports Club (Specify) Women's Groups (Specify) Other (Specify)				

- (b) How often are the meetings of the organization to which you belong?
- (c) Which of these activities do you get most enjoyment from? (Write 1, 2, 3; tick others).
- (d) Which of the activities takes the most of your time? (Write 1, 2, 3; tick others).
- (e) Do you hold office (e.g. secretary) in any of these organizations?



24. (a) Which of these other things do you do when you are not working? (Use ORANGE CARD)

(b) Enjoy most	(c) Time taken		Seldom	Sometimes	Frequently
		<p> Listen to the radio  Garden  Visit friends  Entertain friends  Make things with tools  Go for drive in car  Go to races  Go to pictures  Go to dances  Attend local drama, etc.  Attend visiting drama, etc.  Watch sports  Play sports (not in a club)  Sew or knit  Work in or around the house  Play cards, etc.  Play billiards  Go to hotel now and then  Work at hobby (Specify)  Read:—  a. Connected with occupation  b. Novels  c. Magazines (Specify)  d. Daily newspapers (Specify)  e. Other reading (Specify)  Other activities (Specify) </p>			

(b) Which of these activities do you get most enjoyment from? (Write 1, 2, 3; tick others).

(c) Which of these activities takes most of your time? (Write 1, 2, 3; tick others).

# THE INTERVIEW SCHEDULE AND FIELDWORK

25. You have said that the activities you **enjoy most** are (1) and (1). Which of these do you prefer?.....  
 Could you tell me what doing this means to you? Please indicate your 1st, 2nd and 3rd reasons, and any others that apply.

O	P	Q	R	S	T	U	V	W	X	Y	Z
---	---	---	---	---	---	---	---	---	---	---	---

Use small  
 WHITE  
 CARDS.  
 Write 1, 2, 3.  
 Tick others.

26. Roughly, about how many books do you possess?
- (a) Novels .....
- (b) Children's .....
- (c) Other .....

27. At what age do you think your children are old enough to go out alone at night?

Boys: Years	Girls: Years
Depends .....	Depends .....
DK .....	DK .....
If depends, why?.....	If depends, why?.....
.....	.....

28. What do you do with the children when you spend a morning or an afternoon in Hawera?

..... No children to whom would apply ....

29. (For country residents). Local .....  
 Do you tend to go mainly to local functions or Hawera .....  
 to Hawera functions (such as dances, or other Both .....  
 social gatherings)? DK .....  
 Why?.....

30. Do you think that there is adequate co-operation between town and country people? Yes .....  
 No .....  
 DK .....  
 If YES or NO, in what ways?.....  
 .....

31. Which of the following activities do you think should be in the Hawera Community Centre? (Use GREEN CARD). (Indicate first, second and third choices with a 1, 2, and 3. Tick other items desired.)

Should be	Would attend
	Amateur theatrical productions
	Art exhibits and similar exhibitions
	Indoor games in the gymnasium
	Reading room facilities
	Regular provision for morning and afternoon teas and supper
	Lecture programmes
	A lounge for the elderly
	An every-day meeting place for teen-agers
	Children's playground
	Children's creche
	A dance hall
	Other (State:.....)

(b) Which of the above would you be likely to attend or take part in? (TICK).

32. Which of the clubs you belong to do you think would want to make use of the Community Centre facilities?

.....	Not applicable	.....
.....	DK	.....

33. Who should pay for the running costs of the Community Centre?

..... DK .....

34. Thank you very much for answering all these questions. Have you any other comments you would like to make?

#### EDITORIAL NOTE:

Printed cards were used in some of the longer questions to make it easier for the person being interviewed to consider the various items in the question.

Question 10 YELLOW CARD	} These cards contained a list of the items as indicated in the schedule.
Question 23: WHITE CARD	
Question 24: ORANGE CARD	
Question 31: GREEN CARD	

Question 18: SMALL BLUE CARDS: Seven cards were given to the person being interviewed, each card being numbered for ease of checking onto the schedule by the interviewer. The wording on these cards had been decided upon in the light of previous research carried out by Professor R. J. Havighurst.



- 11 To train my children for an occupation.
- 12 To help my children become good citizens.
- 13 To help my children to use their reasoning powers to the full.
- 14 To help my children gain better position and better things for themselves in life.
- 15 To teach my children to read, write, and know arithmetic.
- 16 To help my children developed good moral character.

Question 25: SMALL WHITE CARDS: Preliminary research into the meaning of leisure-time activities for the individual concerned had been carried out by Mrs. M. N. Donald, and the wording on these twelve cards was based on these findings. Each card was given a distinguishing letter to avoid confusion with the cards in Question 18. In both these questions the cards were shuffled before they were presented, to avoid any suggestion of a desired order.

- O I like it for the pleasure of doing it, that's all.
- P I like it because it brings me into contact with friends.
- Q It is a welcome change from my work.
- R I like it because I like to do things that will be of benefit to society.
- S I feel I can respect myself for doing these things.
- T It helps me financially.
- U It makes me popular among other people.
- V It gives me new experience; I feel I learn something from it.
- W It makes the time pass.
- X It gives me more standing with other people.
- Y It gives me a chance to achieve something.
- Z I feel that I am being creative.

## THE FIELDWORK AND ITS ANALYSIS

With the selection of the sample population and the preparation of the interview schedule complete, a beginning was made with the field-work on Sunday, 31st January, 1954. On this day, citizens of Hawera provided transport to the town for the student interviewers who were billeted with local residents for the two weeks of their stay.

### THE INTERVIEWING

Within two hours of arrival the team began operations. Working headquarters had been made available in the form of a spacious and centrally situated hall attached to the residence of the Principal of the Hawera Technical High School, and at 7 p.m. on the Sunday evening the team met for instructions and equipment. Each interviewer was issued with the following items:—

- (a) A list of addresses covering his or her quota of the sample.
- (b) A small street map of the area on which the households could be located.

- (c) A form providing spaces in which to enter the sex and age group of every person eligible for interview in all households visited. There was also a space to check against each of these entries when the interview had been completed; or, if any interview should not be carried through, the reason for this occurrence. These forms gave both interviewers and supervisors an indication of progress on each quota as well as, ultimately, a complete check on the coverage of the sample population.
- (d) A clip-board with ten interview schedules attached, sufficient for a day's interviewing.
- (e) A set of cards, as described in the previous section, designed for simplifying the interview.

Arrangements was made for interviewing to commence at 9 a.m. the following morning. Those working on the outskirts of the town were to hire bicycles and those in the more distant country areas were to be provided with motor transport by volunteer Hawera residents. These transport arrangements were maintained throughout the fieldwork and considerably reduced the time-wastage that would otherwise have occurred.

Later this same Sunday evening a further gathering was held at which the members of the survey team were officially welcomed to Hawera on behalf of its residents by the Deputy-Mayor, the Chairman of the Progressive Association and a member of the County Council. The serving of supper gave opportunity for residents and visitors to become acquainted.

At 4 p.m. the following day, Monday, interviewers reported to headquarters with their first day's work and this was the first of a series of daily meetings at about the same hour, which continued throughout the stay in Hawera. After this initial meeting it was found unnecessary for all to gather at precisely the same hour and that certain advantages accrued from having students arrive at intervals rather than all at the same time, since staff members could give more time to dealing with their individual queries. Nevertheless all were required to attend sometime between 4.30 p.m. and 5.30 p.m. unless interview appointments intervened and private arrangement for report was made.

These meetings served a number of valuable purposes.

- (i) Each day's work could be revised and handed in by the interviewer so that material became immediately available for analysis with which progress could be made concurrently.
- (ii) Since each day's interviews were processed within twenty-four hours of their return to headquarters it was possible to return to the interviewer for emendation, while the interview situation was still clear in his mind, any schedules where

## THE INTERVIEW SCHEDULE AND FIELDWORK

entries had been inadvertently omitted or responses to open-ended questions not clearly and unambiguously recorded.

- (iii) There was opportunity for each student to discuss with a member of the supervising staff any individual difficulties arising during the course of the previous twenty-four hours' work.
- (iv) Sufficient fresh schedules were issued for each day's need. This number varied from one interviewer to another according to the progress of work. Country interviewers were limited by the distance they could cover, whereas town interviewers concluded more during the early days and fewer during the second week when most interviews were by appointment during the evening.
- (v) There was opportunity for students to relax together and exchange experiences.

Through these daily meetings close check was kept on the fieldwork at every stage. Students were taken into full confidence as to progress and their awareness of the various difficulties and successes as the days passed led to the development of a strong team feeling and an identification with the project which were invaluable to the staff and to the satisfactory completion of the fieldwork. They worked three shifts a day, morning, afternoon and evening, every day of the week except Sunday. During the second week the burden of evening interviewing increased as appointments were made to see people who were not available for interview during the day. Some interviewers, working in the town area, found their mornings or afternoons becoming free and turned their energies at these hours either to assisting those in outlying districts who were finding it more difficult to fulfil their quotas, or to taking part in the administrative work at headquarters.

## ANALYSIS AT HAWERA

In order to make the results of the survey available for use in planning the community centre at the earliest possible date it had been decided that, within the limitations of available manpower, the primary analysis should be worked on from the coming to hand of the first day's field work. With this plan in mind, the survey staff had prepared sets of analysis sheets before departure from Wellington. Each set of sheets provided for the recording of interview material according to residential district, age-group, sex and marital status of respondent.

These analysis sheets, over one hundred in all, were set out in the hall and each day's influx of completed interview schedules was set out alongside ready for transfer. A roster of names of local women willing to assist with the analysis had been prepared, and from the morning of the second day two of the women took turns in



the mornings and afternoons in assisting with the analysis work. In order to preserve carefully the confidence of respondents these women were not required to handle the schedules. Instead each was provided with an analysis sheet and paired with a member of the survey staff who read off the responses recorded on each schedule. In this way the analysis kept abreast of the interviewing so that at the completion of the field work only the last day's schedules remained to be transferred to the analysis sheets.

Opportunity was taken towards the end of the first week to bring in relays of student interviewers for some hours' work on the analysis, partly in order to catch up on a small back-log, but mainly to increase their insight into the need for clear and concise recording during their interviews. All were agreed that, though much less interesting than interviewing, the work did increase their perceptiveness of the requirements of the interview and the recording situations.

By Saturday of the second week in Hawera, exactly fourteen days from the team's arrival, interview quotas were complete. As a mark of appreciation of the work that had been accomplished, the survey team was entertained by the Hawera and District Progressive Association at a farewell function attended by the Mayor and by those residents of Hawera and the outlying farming districts who had taken an active part in assisting with the survey work. This marked the formal ending of the field work at Hawera. The local residents had arranged to provide return transport for the students and the exodus was completed by noon on Monday, 15th February. By this time, also, the survey staff were on their way to Wellington in order to continue with the processing of schedules and analysis sheets.

## ANALYSIS AT VICTORIA UNIVERSITY COLLEGE

The first essentials in this work were the verification of entries on the original analysis sheets and the preparation of a series of analysis blanks leading to the recording of total data on a master sheet. Members of the staff of the Department of Psychology undertook this work in the early stages, their work being later supplemented by assistance from students within the Department and the School of Social Science. From the various analysis sheets were built up the sets of tables upon which the results of the survey reported in the following chapter were based.

## 7 : RESULTS

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### INTRODUCTION

The questions contained in the interview schedule fall into five different categories, beginning with those designed to elicit information about the views of the residents concerning the Hawera district, and ending with questions directly related to the projected community centre. Consideration of the answers given to the various questions, therefore, will be dealt with under the following headings:

1. Identification with the district.
2. Preparation for adulthood.
3. Post-school education.
4. Leisure-time activities.
5. Community centre.

It will be seen that the order in which the questions are dealt with under each of these headings does not follow the order of the questions in the interview schedule. This is because, as explained in the section on the design of the questionnaire, care was taken that consideration of any question during the interview would not influence the answers to a subsequent question. In this way one is able to discover whether the answers to related questions are consistent; if related questions had been together in the interview schedule the respondent would have seen the implications of his answer to one question in relation to the answer he gave to the previous question, and may have been tempted to modify a spontaneous comment in order to be consistent.

### IDENTIFICATION WITH THE DISTRICT

Apart from the two questions dealing with the sex and age of the respondents, the first five questions of the interview were related to the district of Hawera itself, and sought information on the length of residence for each person interviewed together with his or her views on the outstanding characteristics of Hawera.

Eighty-two per cent. of those interviewed have lived in Hawera (or district) for more than 5 years, while almost one third have spent all their lives in the district. This would suggest that the opinions

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[EDITORIAL NOTE: A. A. Congalton, M.A., Dip. Ed., Lecturer in Psychology, Victoria University College, wrote Chapter 7: "Results," with the exception of the section on leisure-time activities.]

TABLE 42.—HOW LONG HAVE YOU BEEN IN HAWERA (OR DISTRICT) ?

	DISTRICTS					AGE GROUPS				SEX		MARITAL STATUS
	TOTAL	Town	South Hd.	Okaiawa	Ararata	-30	30-49	50 +	Males	Females		
All my life ....	31	25	50	21	31	39	32	22	33	29	%	Single
More than 20 years ....	21	25	10	23	25	4	11	56	23	19	%	Married
5-20 years ....	30	35	21	23	26	27	37	18	27	32	%	
Less than 5 years ....	18	15	19	33	18	30	20	4	17	20	%	

TABLE 43.—WHY DID YOU COME TO HAWERA (OR DISTRICT) ?

	%	%	%	%	%	%	%	%	%	%	%
Employment ....	64	64	55	67	56	59	70	51	65	63	63
Came with family ....	15	17	20	4	4	26	7	16	18	13	13
Relations or friends here ....	8	5	1	14	27	5	5	15	9	6	6
Marriage ....	9	7	16	10	1	9	10	7	3	14	14
Health reasons ..	3	4	1	2	—	—	3	5	3	3	3
Other reasons ....	1	3	7	3	12	1	5	6	2	—	—



expressed during the interview are in the main based on a fair knowledge of the town and its surrounding areas and are not opinions given with little relation to an awareness of the existing needs of the district. The figures are approximately the same for both sexes, but there is some variance among the different districts covered by the survey. Okaiawa has the largest number of people who have lived in the district for less than 5 years (33%), while in the South Road area fifty per cent. have lived all their lives in the district. As might be expected, the youngest age group (under 30 years) contains more people in the "less than 5 years" category than either of the other two age groups (see Table 42). Likewise, we find that the number of single people who have lived in the district all their lives is considerably in excess of the number of married people.\*

In answer to the question: "Why did you come to Hawera (or district)?" the answer most frequently given is in terms of employment (64%). Others (mainly from the youngest age-group) indicate that they came with their families, and these (15%) could probably be added to those who mentioned employment, as it is likely that many of them came to the district when their parents obtained work there (see Table 43). A number of women (14%) came to the district upon marrying; and a few of both sexes came for health reasons. Very few (less than 1%) give as their reason for coming to Hawera that they "liked the district," although one must not overlook a similar number who state that they came "to retire here."†

As it was considered desirable to discover whether the majority of those people interviewed felt that they would remain in the district they were asked the direct question, followed by an inquiry as to their reasons for remaining or leaving. The answers show that the majority believe that they will not leave, the figure (63%) being the same for both men and women. Some are undecided (15%) while just over one fifth feel that they will leave the district for various reasons. Ararata is the district with the highest figure for those who will probably leave the district, and these are mostly married people although this is the opposite of the trend for the total sample (see Table 44).

The two reasons most frequently mentioned by those who believe that they will remain in Hawera refer to the fact of being well established or "I like the district." Together, these two explanations account for eighty-seven per cent. of the reasons, the rest being made up of nine per cent. who feel that their friends and interests are now mainly in the district, and four per cent. who intend to retire there. These four explanations cannot be regarded as mutually exclusive, for an examination of the figures shows that although only twenty-seven per cent. of the oldest age group (over 50 years) gave as their reason: "I like the district," almost an equal number say that they

\* In all tables the percentages are expressed in terms of the nearest whole number.

† The age-groups referred to in these results are: Under 30 years, 30-49 years, 50 years and over.

TABLE 44.—DO YOU THINK IT IS LIKELY THAT YOU WILL EVER LEAVE HAWERA (OR DISTRICT) ?

	DISTRICTS				AGE GROUPS				SEX		MARITAL STATUS	
	Town		South Rd.		Ararata		Okaiawa		Males		Females	
	%		%		%		%		%		%	
Yes .....	22	24	14	14	29	31	38	23	8	21	25	20
No .....	63	62	70	64	64	51	44	61	84	63	63	67
Don't Know .....	15	14	16	7	7	18	18	16	8	16	12	13
TOTAL												

TABLE 45.—WHY WILL YOU NOT LEAVE HAWERA (OR DISTRICT) ?

	DISTRICTS				AGE GROUPS				SEX	
	Town		South Rd.		Okaiawa		Ararata		Males	
	%		%		%		%		%	
Settled (work, property, etc.)	52	57	65	27	30	27	48	57	55	48
Like the district .....	35	30	26	46	58	46	41	38	34	35
Interests are here .....	9	10	1	18	12	18	9	4	8	12
Will retire here .....	4	3	8	9	—	2	2	1	3	5
TOTAL										

TABLE 46.—WHY WILL YOU LEAVE HAWERA (OR DISTRICT) ?

	DISTRICTS						AGE GROUPS						SEX			
	TOTAL	Town	South Rd.	Okaiawa	Ararata	%	-30	%	30-49	%	50+	%	Males	%	Females	%
Transfer, seeking another job, farm	63	64	36	50	85		59	68	31		74	53				
To travel	8	10	7	—	—		15	1	8		6	9				
To retire elsewhere	8	8	21	6	—		—	11	23		8	8				
Dislike the district or people	4	3	—	17	—		7	3	—		2	6				
Prefer other particular district	4	3	—	11	5		5	4	—		2	6				
To further studies	4	2	14	11	—		8	1	—		3	5				
Other	5	10	22	5	5		6	12	38		5	13				



TABLE 47.—WHAT DO YOU THINK HAWERA HAS MOST REASON TO BE PROUD OF ?

	DISTRICTS				AGE GROUPS				SEX	
	Town		South Rd.		Okaiawa		Ararata			
	%		%		%		%		Males	Females
TOTAL	21	27	20	3	9	21	20	23	19	21
Parks and gardens	10	7	6	34	11	6	9	15	12	8
Farms (productivity) etc.	8	9	10	—	3	1	7	15	11	5
Prosperity of district	7	8	7	3	6	6	8	8	7	8
The township	5	6	2	5	11	7	4	7	5	6
Community spirit	5	8	1	—	3	4	6	2	5	5
Musical activities	2	1	1	—	12	4	2	2	2	2
Public amenities	2	1	2	—	6	2	3	—	2	2
Technical High School	2	3	—	—	1	—	2	3	1	2
Children, well cared for	2	3	—	—	1	—	1	4	1	2
Mount Egmont	2	3	—	—	4	2	1	2	2	2
Surrounding country	1	—	2	3	—	1	1	2	1	2
Cultural activities	1	1	—	—	3	1	1	2	1	2
Shopping area	1	1	—	—	3	3	—	—	1	2
Community Centre effort	1	2	1	—	—	2	1	—	1	1
Other	3	2	—	9	—	7	5	—	5	—
Nothing	2	2	3	—	—	3	2	—	2	2
Don't know	26	19	36	43	27	31	28	19	23	30

"will retire here" or that their "interests are here." The members of this latter group presumably "like the district" even though they do not express themselves in these words. In view of this overlapping nature of the reasons given it would not be justified to draw conclusions from differences in percentages representing the different districts, but it is noted that whereas the people from the rural areas show a higher figure than those from the town who "will retire here," no one in Okaiawa feels that way (see Table 45).

A wider variety of reasons for their intention is given by those people who indicate that they may leave Hawera (or district). Foremost, however, is the possibility of a transfer in the course of employment, or the seeking of advancement in their careers (63%). This is more characteristic of the Ararata and Town samples, and of men rather than women. In the age-groups we find that the middle-age group (30-49 years) is the one with the highest proportion expecting to leave Hawera because of the work situation, although the youngest age group considerably exceeds the oldest in this respect. A proportion of younger people (particularly from the Town) expect to leave Hawera in order to travel, and an equal number (from the two oldest age-groups) expect to retire to some place other than Hawera. Four per cent. of the whole sample say that they dislike the people or the district and will probably leave because of that fact, and a similar proportion state that although they happen to be in Hawera at the moment they prefer some other particular district. Apart from the intention to further studies out of Hawera, mentioned by four per cent., there is no other single reason mentioned by any significant number of people (see Table 46).

To conclude this section of the schedule directly concerned with the degree of identification of the residents with the district, respondents were asked to indicate what they consider Hawera has **most** reason to be proud of, and **least** reason to be proud of. Over one quarter of those interviewed indicated that they cannot think of anything outstanding enough to be described as something about which Hawera has reason to be **most** proud. Two per cent are of the opinion that there is nothing to be proud of in particular, but nearly one third (31%) mention either the parks and gardens or the farms (21% and 10% respectively). All age-groups and both sexes share this pride in the parks and gardens, whereas among those who place the farms first it is the oldest age-group and the males who tend to be in the majority. It is also interesting to note that although both items are mentioned by all districts, the Town and South Road dwellers are mainly those who mentioned the parks and gardens, while the people from Okaiawa and Ararata favour the farms.

The general prosperity of the district is mentioned by all districts except Okaiawa, but again reflecting mainly the opinions of the males and the oldest age-group. Other items mentioned to a lesser degree are: the township, the community spirit and friendliness of the citizens, the musical activities of the district, various public amenities (such as the hospital, the race course, the opera house), the Hawera

TABLE 48.—WHAT DO YOU THINK HAWERA HAS LEAST REASON TO BE PROUD OF? DISTRICTS AGE GROUPS SEX

	TOTAL	Town	South Rd.	Okaiawa	Araratia	-30	30-49	50+	Males	Females
	%	%	%	%	%	%	%	%	%	%
Narrow streets, poor condition	11	14	10	—	12	13	9	15	12	11
Lack of town hall	7	9	7	2	2	6	7	8	9	5
No community spirit	4	5	3	8	—	6	5	2	6	2
Parking difficulties	4	2	7	—	8	7	2	4	4	4
No town planning	4	4	4	3	—	1	4	6	5	2
Specific places (e.g. railway station)	3	3	5	—	3	1	4	4	4	3
The swimming baths	3	3	4	2	—	3	5	—	2	4
Poor condition of buildings	3	1	5	2	8	4	2	2	3	2
Nolantown streets	2	4	—	—	2	1	3	2	2	3
Lack of entertainment	2	3	2	—	3	6	2	—	1	3
Poor sports facilities	2	3	2	—	—	2	2	2	2	2
Borough Council, County Council	2	2	3	2	—	1	1	5	2	1
Neglect of young people's interests	2	2	2	—	2	4	3	1	1	3
Lack of public progress	2	3	1	—	—	—	2	3	1	1
Absence of a Community Centre	1	1	1	2	—	1	2	—	1	2
Shopping area	1	1	2	—	2	1	2	1	2	1
Pollution of streams and rivers	1	2	—	2	—	—	—	1	1	1
Council yards and dump	1	2	—	—	2	—	1	2	1	1
Climate	1	2	—	—	—	—	1	2	1	1
Other	12	8	6	18	25	7	12	7	9	13
Nothing	1	2	1	—	—	2	1	1	2	1
Don't know	31	24	35	59	31	34	30	32	29	34



Technical High School, the care provided for the children, the mountain (Mt. Egmont), the surrounding country (mentioned mainly by country residents), the cultural activities which are manifest in the town, the shopping area and its facilities, and the Community Centre effort. Specific items mentioned by less than one per cent. of the sample have been grouped under the heading of "other," and amount to three per cent. (see Table 47).\*

There is less general agreement in the answers to the question: "What do you think Hawera has least reason to be proud of?" In the first place, nearly one third of those questioned are unable to name anything (31%), in addition those who say that there is "nothing" (1%). Only one item is comparable in its frequency of mention to parks and farms in the previous question, and this refers to the narrowness of the streets and their poor condition (11%). Perhaps one should add to this figure those comments made by people who complain about the parking difficulties and restrictions (4%). These two items are foremost for all districts except Okaiawa (see Table 48), where no mention is made of either aspect in spite of the fact that about eighty per cent. of the families there own cars and visit Hawera at least once a week.†

Second on the list of most frequently mentioned items is the lack of a town hall (7%), expressed particularly by the Town people. Other general comments about the town itself are: no town planning (4%), the poor condition of many of the buildings (3%), Nolantown‡ streets, poor sports facilities, the absence of a community centre, the shopping area, and specific places (such as the railway station) of which the swimming baths are most frequently mentioned (3%). Several comments refer to the lack of a progressive spirit, either among the citizens themselves or as characteristic of the agencies of local government (the Borough Council and County Council). In general, however, it can be said that there is a wide diversity of opinion expressed in answer to this question, and that people are more able or willing to point out praiseworthy aspects of the town as indicated by the answers to the previous question.

## PREPARATION FOR ADULTHOOD

Although the survey was geared primarily to the proposed community centre, it was the intention of both the local Hawera Survey Committee and the Consultative Committee to discover as much as possible about the attitudes of the people being interviewed to the whole question of leisure and leisure-time activities. Insofar as secondary-school children represent the on-coming generation of young adults in the community who soon will be faced with the task of mak-

\* In dealing with the analysis of the answers to other questions in this part of the report, items mentioned by less than one per cent. are grouped as "other."

† See p. 13.

‡ A suburb of the town of Hawera.

TABLE 49.—FREQUENCY OF MENTION OF SCHOOL FUNCTIONS

	DISTRICTS				AGE GROUPS				SEX		MARITAL STATUS	
	TOTAL	Town	South Rd.	Okaiawa	Ararata	-30	30-49	50 +	Males	Females	Single	Married
		%	%	%	%	%	%	%	%	%	%	%
To help develop good moral character ...	81	83	88	66	72	74	85	80	79	83	70	84
To help become good citizens ...	74	72	84	61	72	77	74	71	73	75	80	73
To help to use reasoning powers ...	71	70	77	59	72	72	74	64	72	70	72	71
To teach to read, write, and know arithmetic ...	58	59	68	26	57	53	60	59	61	55	55	59
To train for an occupation ...	57	55	62	67	49	67	53	54	57	58	71	54
To help to gain better positions, etc. ...	51	52	58	44	37	58	52	45	50	53	44	53
To help to get into University ...	24	27	34	2	5	22	25	23	22	26	21	25

TABLE 50.—AVERAGE WEIGHTING OF PREFERENCES AMONG SCHOOLS FUNCTIONS

To help develop good moral character	2.25	2.25	2.56	1.57	2.17	1.96	2.33	2.41	2.23	2.23	1.89	2.34
To help become good citizens	1.90	1.81	2.14	1.79	1.91	2.04	1.90	1.74	1.89	1.91	2.07	1.86
To help to use reasoning powers	1.72	1.75	1.73	1.64	1.97	1.73	1.91	1.37	1.73	1.71	1.67	1.84
To teach to read, write, and know arithmetic	1.38	1.43	1.43	.84	1.62	1.22	1.35	1.57	1.44	1.33	1.25	1.43
To train for an occupation	1.22	1.18	1.01	2.34	.91	1.41	1.16	1.13	1.19	1.25	1.56	1.14
To help to gain better positions, etc.	1.04	1.05	1.13	1.02	.83	1.29	1.06	.76	1.01	1.07	.93	1.07
To help to get to University	.35	.39	.48	.16	.12	.29	.37	.37	.32	.37	.34	.35

include questions in the interview related to the attitudes held by local residents to preparation for adulthood. Several questions in the schedule are related to this aim, the first being one designed to discover what people think is the central and principal purpose of the schools.

### EXPECTATION OF SCHOOLS

ing use of leisure-time outside working hours, it was decided to

At the time when the schedule was being planned we were fortunate to be able to draw from the results of previous studies made both in the United States and New Zealand by Professor R. J. Havighurst who was one of the members of the Consultative Committee. He had already discovered the kinds of typical statements made by parents concerning the various emphases which they considered should be made by the schools, and these statements were used as alternatives presented to the people being interviewed. Seven small cards, each with one of the following statements printed on it, were given to the respondent. (The numbering started at 11 rather than 1 to avoid any suggestion of number 1 necessarily being the most important.)

11. To train my children for an occupation.
12. To help my children become good citizens.
13. To help my children to use their reasoning powers to the full.
14. To help my children gain better positions and better things for themselves in life.
15. To teach my children to read, write, and know arithmetic.
16. To help my children develop good moral character.
17. To help my children to get into the University.

The interviewer then said: "We are interested to know what you want the schools to do for you children. (If you do not have children, please imagine that you have children and are thinking about their education.) Which of these things do you want the schools to do for your children? This is not a question of how important these things are for your children, but rather **how much emphasis you think the SCHOOLS should place on them.** Please indicate your 1st, 2nd, and 3rd choices, and any other important things."

Almost all people indicated a first, second, and third choice, and many indicated other items which they considered were an important function of the schools.\*

The results of the answers to this question are given in detail in Tables 49 and 50, both in terms of the frequency with which any item was mentioned and the average weighting given to any particular item. The "average weighting" needs a little explanation. It might

\* The results of the answers to this question have been analysed and published by Professor Havighurst in: *Studies of Children and Society in New Zealand* (Department of Education, Canterbury University College, Christchurch, New Zealand, 1954). The method of treating the results in that publication differs slightly from the method used in this report.



have happened that two separate items were each mentioned the same number of times as being a desirable function of the school. One of them, however, may have been the first choice of all the respondents, while the other was more often than not the third choice. Obviously there should be some indication of this in the presentation of the results. Accordingly a "weighting" of 4 was given every time an item was mentioned as a first choice, 3 if a second choice, 2 for a third and 1 if the item was just mentioned as being important. Thus the highest possible average weighting for any item will be 4 (if everyone mentioned it and gave it as first choice) and the lowest nil (if no one mentioned it at all).

The figures in Table 51 represent the average weightings given to each of the seven items by the total sample, and the frequency with which any item was mentioned.

TABLE 51.—PREFERENCES AMONG SCHOOL FUNCTIONS

	Average Weighting	Frequency %
To help my children to develop good moral character .....	2.25	81
To help my children become good citizens .....	1.90	74
To help my children to use their reasoning powers to the full .....	1.72	71
To teach my children to read, write, and to know arithmetic .....	1.38	58
To train my children for an occupation .....	1.22	57
To help my children gain better positions and better things for themselves in life .....	1.04	51
To help my children to get into the University .....	.35	24

From these figures it can be seen that the traditional role of the school to provide basic training in the 3 R's does not stand high in the opinions of the people interviewed. The main function desired by them is the development of good moral character, followed by a training in preparation for good citizenship, and development of the reasoning powers to the full. Training specifically related to an occupation is fifth on the list; then comes the equipping of the child for socio-economic mobility, with preparation for entrance to the University least important.

There are differences in opinion between the various age-groups. The oldest age-group places more stress on the teaching of the 3 R's than do either of the other groups, and similarly with the development of good moral character, but places less emphasis on assistance for socio-economic mobility than do the other age-groups. The youngest age-group gives first place to training for good citizenship, and less emphasis than the other age-groups on the development of good moral character, the 3 R's, and help to enter the University. Training for an occupation, however, is given a higher weighting by this group than by either of the other age-groups. The only case where the middle age group gives a higher weighting to any item than is given

by the other age groups is "to help to use reasoning powers to the full."

The marital-status differences are very slight and not significant, although single people emphasise training for citizenship and for an occupation more than do married people, and socio-economic mobility less.

The figures for the Town sample and the South Road sample are very similar to those for the total sample, but in the case of Okaiawa there is greater emphasis than found in other districts on training for an occupation, and less on the development of good moral character, or the teaching of the 3 R's. On the other hand, Ararata gives the least emphasis of all districts on training for an occupation.\*

## MATURITY

Two other questions in the schedule asked for information about two aspects of "growing up," namely, at what age the respondents felt that schooling should cease, and at what age a daughter or a son should be allowed to go out alone at night. The answers to both these questions should provide information useful to those engaged on planning for the leisure-time activity of young people in the district.

The first of these two questions ran: "At what age do you think that a son of yours should cease his schooling?" (If the respondent did not have a son, the interviewer added: "Imagine you **had** a son.") After the reply had been recorded (including a verbatim report of any qualifying remarks) the same question was asked concerning the respondent's daughter.

Only fifty per cent. of those interviewed were prepared to state a definite age for their sons, and fifty-six per cent. for their daughters, these figures being approximately the same for both men and women, although single males were more inclined to state a definite age for their imagined daughters and single people in general gave a definite age more often than married people (see Table 52).

Of those who state the age in terms of a certain number of years, the range is mainly between 14 years and 18 years although there are a number of qualifying answers. From the figures in Table 53 it will be seen that the average age at which people expect children to leave school is between 16 and 17 years—only slightly higher for boys than girls. This figure is fairly consistent for all groups, the main exception being in the case of the two rural areas, Okaiawa and Ararata, where they expect boys to leave before reaching the age of 16 years. The Okaiawa residents also consider that a girl should leave school before attaining the age of 16 years. In the case of both sons and daughters, men tend to favour a lower school-leaving age than women.

\* The teaching of the 3 R's occupies fifth place instead of fourth in Havighurst's results, but this is accounted for by the fact that he confined his analysis to the responses of married people, and of these only those between the ages of 20 to 59, as he was seeking to discover "parents'" preferences among school functions.

TABLE 52.—AGE AT WHICH CHILDREN SHOULD LEAVE SCHOOL

(A) SONS?	DISTRICT						AGE GROUPS			SEX		MARITAL STATUS	
	TOTAL	Town	South Rd.	Okaiawa	Ararata		-30	30-49	50+	Females	Males	Single	Married
Years stated (see below) ...	%	%	%	%	%	%	%	%	%	%	%	%	%
Depends on the individual ...	50	45	61	46	52	47	69	42	47	50	51	63	48
Don't know ...	47	51	39	46	48	48	30	55	48	48	46	37	49
Other ...	2	3	—	1	—	5	—	1	5	1	2	—	2
	1	1	—	7	—	—	1	2	—	1	1	—	1
AGE?													
13 years and under ...	—	—	—	—	—	1	—	—	1	1	—	—	1
14 years ...	4	3	5	12	4	7	2	5	7	5	4	1	5
15 years ...	20	17	16	42	33	24	19	19	24	24	17	22	20
16 years ...	33	33	31	21	43	33	34	29	33	31	33	36	31
17 years ...	21	22	30	4	7	14	25	22	14	16	26	25	20
18 years ...	18	18	17	21	13	13	18	21	13	19	17	14	19
19 years ...	2	3	—	—	—	2	2	1	2	2	1	1	2
20 years and over ...	2	4	1	—	—	6	—	2	6	2	2	1	3



TABLE 52 (Continued).—AGE AT WHICH CHILDREN SHOULD LEAVE SCHOOL

		DISTRICT				AGE GROUPS				SEX		MARITAL STATUS	
		Town	South Rd.	Okaiawa	Ararata	-30	30-49	50+		Males	Females	Single	Married
(B) DAUGHTERS?	TOTAL	%	%	%	%	%	%	%		%	%	%	%
	Years stated (see below)	56	63	43	54	71	50	57		57	58	69	54
	Depends on the individual	39	35	48	42	28	46	36		40	38	29	41
	Don't know	3	1	4	2	1	2	5		3	2	2	3
	Other	2	1	5	2	—	2	2		1	2	—	2
AGE?													
13 years and under	—	—	—	—	—	—	—	1		1	—	—	1
14 years	3	2	3	9	5	2	2	6		5	1	4	3
15 years	19	19	14	43	21	17	17	26		19	19	20	19
16 years	40	46	32	30	35	36	46	38		37	43	33	42
17 years	22	18	34	—	21	28	21	15		21	23	30	19
18 years	14	12	17	18	18	16	13	14		16	12	11	16
19 years	1	1	—	—	—	1	—	—		—	1	1	—
20 years and over	1	1	—	—	—	—	1	—		1	1	1	1

TABLE 53.—MEAN SCHOOL LEAVING AGE FOR SONS AND DAUGHTERS

	SONS	DAUGHTERS
	Years	Years
Total Sample ....	16.43	16.28
Districts:		
Town ....	16.61	16.24
South Road ....	16.43	16.48
Okaiawa ....	15.79	15.74
Ararata ....	15.93	16.26
Age-Groups:		
Under 30 years ....	16.45	16.45
30-49 years ....	16.48	16.33
50 years and over ....	16.33	16.00
Sex:		
Males ....	16.32	16.26
Females ....	16.53	16.30
Marital Status:		
Single ....	16.39	16.35
Married ....	16.42	16.26

The number of qualified responses and other comments were numerous (332 for sons, 252 for daughters), although very few people were unable to express an opinion on this topic ("Don't know": 2% for sons, 3% for daughters). Over one-third of the comments are to the effect that the length of time at school for both sons and daughters should be related to (a) the intended vocation and (b) the ability of the child. The stress on vocation is stronger in the case of boys (42%). The next two most frequently mentioned comments are to the effect that school-leaving age should depend upon the interests and inclinations of the pupil, particularly in the case of a girl (11%), and that a secondary education is desirable for both girls and boys (5%). The financial circumstances of the parents are also considered relevant to the amount of education a child should have, and in the case of girls the amount (or type) of schooling is mentioned by some as "depending on marriage prospects." Other comments are various, the main one being that the present school leaving age (of 15 years) is too high (see Tables 54 and 55).

The second question related to "growing up" dealt with the age at which respondents considered a son or daughter was old enough to go out alone at night.

We find that the number of respondents who could state a definite age is greater than in the case of the school-leaving age, sixty-eight per cent. giving an indication in this direction for both sons and daughters. At the same time more people (6%) feel obliged to answer "Don't know" to this question of sons or daughters going out alone at night. It is interesting to note that for this question single women state definite ages more often for girls and less often for boys than do any other group, whereas single men take the opposite stand. In both

TABLE 54.—AGE AT WHICH SON SHOULD LEAVE SCHOOL: QUALIFIED RESPONSES

	DISTRICTS					AGE GROUPS				SEX	
	TOTAL	Town	South Rd.	Okaiawa	Ararata	-30	30-49	50+		Males	Females
	%	%	%	%	%	%	%	%	%	%	%
Depends on intended vocation ....	42	42	43	12	42	58	36	47	35	50	29
Depends on ability ....	38	34	34	76	40	28	41	40	47	29	7
Depends on interests and inclinations ....	6	6	12	—	5	2	8	5	6	7	6
Secondary School education desirable ....	5	5	11	—	3	9	6	1	5	6	5
Depends on finances of parents ....	3	4	—	12	—	—	5	1	2	2	2
Depends if going to university ....	2	3	—	—	3	2	2	1	1	1	—
Present school leaving age is too high ....	1	2	—	—	3	—	1	2	1	1	—
Other ....	3	4	—	—	4	1	1	3	3	1	1



TABLE 55.—AGE AT WHICH DAUGHTERS SHOULD LEAVE SCHOOL: QUALIFIED RESPONSES

	DISTRICTS					AGE GROUPS				SEX	
	TOTAL	Town	South Rd.	Okatawa	Ararata	-30	30-49	50+	Males	Females	
	%	%	%	%	%	%	%	%	%	%	
Depends on ability .....	36	27	40	16	30	28	35	43	41	30	
Depends on intended vocation .....	33	40	19	65	40	54	27	35	30	36	
Depends on interests and inclinations .....	11	9	31	—	9	13	14	3	10	13	
Secondary school education desirable .....	5	8	2	—	—	2	7	2	3	7	
Depends on marriage prospects .....	3	5	5	—	—	—	4	3	4	2	
Depends on finances of parents .....	3	2	2	8	4	—	5	2	2	4	
Emphasis should be on home science .....	3	1	1	8	—	—	2	3	3	1	
Depends if going to university .....	1	1	—	—	4	2	1	—	1	2	
Present school leaving age too high .....	1	1	—	—	—	—	1	2	1	1	
Advanced schooling not necessary for girls .....	1	1	—	3	4	—	1	2	1	1	
Other .....	3	5	—	—	9	1	3	5	4	3	

TABLE 56.—WHEN ARE CHILDREN OLD ENOUGH TO GO OUT ALONE AT NIGHT ?

		DISTRICT				AGE GROUPS				SEX		MARITAL STATUS	
		South Rd.	Oklaiawa	Ararata		-30	30-49	50+		Males	Females	Single	Married
(A) SONS?		Town			TOTAL	%	%	%	%	%	%	%	%
Years stated (see below)	.....	63	88	73	68	76	67	60	69	68	68	72	66
Depends on the individual	.....	29	10	22	27	18	29	28	26	25	25	18	28
Don't know	.....	8	2	5	6	6	4	11	5	7	7	10	6
AGE?													
12 years and under	.....	10	4	4	8	10	8	5	8	8	8	6	8
13 years	.....	7	—	4	3	8	5	1	3	6	6	3	5
14 years	.....	20	2	4	5	7	17	8	12	12	12	12	12
15 years	.....	14	13	19	8	13	12	14	12	12	14	14	12
16 years	.....	29	30	21	28	26	29	29	29	27	24	24	29
17 years	.....	13	37	18	23	23	17	18	18	20	20	24	18
18 years	.....	6	11	26	23	9	11	20	15	11	11	12	13
19 years	.....	1	3	2	4	3	1	4	3	1	1	5	2
20 years	.....	—	—	2	1	1	—	1	—	—	1	—	1
21 years and over	.....	—	—	—	—	—	—	—	—	—	—	—	—

TABLE 56 (Continued).—WHEN ARE CHILDREN OLD ENOUGH TO GO OUT ALONE AT NIGHT ?

	DISTRICT			AGE GROUPS			SEX		MARITAL STATUS		
	Town	South Rd.	Okalaawa	Ararata	-30	30-49	50 +	Males	Females	Single	Married
(B) DAUGHTERS?	TOTAL	%	%	%	%	%	%	%	%	%	%
Years stated (see below) ....	68	67	89	63	74	67	63	64	71	67	68
Depends on the individual ....	26	30	10	26	20	30	26	25	23	21	27
Don't know ....	6	3	1	11	6	3	11	6	6	12	5
AGES?											
12 years and under ....	4	4	2	—	8	3	1	2	5	4	3
13 years ....	2	2	—	—	4	1	2	1	3	3	2
14 years ....	5	1	—	—	5	7	2	4	5	6	5
15 years ....	11	4	11	12	10	13	9	12	10	8	12
16 years ....	23	15	19	12	19	24	23	20	26	21	23
17 years ....	22	27	38	15	25	22	20	22	23	25	22
18 years ....	27	35	28	50	21	25	34	31	23	25	27
19 years ....	4	7	2	3	5	3	7	4	4	7	3
20 years ....	2	4	—	8	2	2	2	3	1	1	2
21 years and over ....	—	1	—	—	1	—	—	1	—	—	1



cases (for girls and boys), single people are represented by a larger number of "Don't know" responses (see Table 56).

The average age which is stated for sons by the total sample is 15.71 years, while for girls it is 16.54 years. Although this difference of approximately 9 months is not constant for all districts, the age stated for a girl is always in excess of that stated for a boy. The South Road, Okaiawa and Ararata areas all favour a boy being over 16 years of age before he goes out alone at night, in contrast to the Town people who feel that he needs to be only a little over 15 years. Two areas (South Road and Ararata) express the opinion that a girl should be over 17 years.

A comparison of the opinions expressed by the various age-groups reveals that not only were the members of the oldest age-group least inclined to state a specific age, but that when they did the average age was higher than that of other age-groups both for sons and daughters.

Men state a higher average age for boys than do women, whereas the latter give a slightly higher average age for girls.

A comparison (in Table 57) of the figures for the school-leaving age and the age for going out alone at night shows that although on the average the school-leaving age is higher, this is not the case with all districts. The two rural areas Okaiawa and Ararata both favour a school-leaving age for sons and daughters considerably below the age at which they think the children should be allowed out alone at night. Whereas the Town people feel that a young person is responsible enough to go out at night alone before he or she leaves school, country people tend to express the opposite view.

TABLE 57—COMPARISON OF MEAN AGES FOR SCHOOL LEAVING AND GOING OUT ALONE AT NIGHT

	SONS		DAUGHTERS	
	Out alone at night	School leaving age	Out alone at night	School leaving age
Total Sample ....	15.71	16.43	16.54	16.28
Districts:				
Town ....	15.11	16.61	16.02	16.24
South Road ....	16.40	16.43	17.14	16.48
Okaiawa ....	16.40	15.79	16.81	15.74
Ararata ....	16.26	15.93	17.40	16.26
Age-Groups:				
Under 30 years ....	15.61	16.45	16.32	16.45
30-49 years ....	15.52	16.48	16.43	16.33
50 years and over	16.21	16.33	16.92	16.00
Sex:				
Males ....	15.85	16.32	16.75	16.26
Females ....	15.59	16.53	16.34	16.30
Marital Status:				
Single ....	15.91	16.39	16.52	16.35
Married ....	15.67	16.42	16.64	16.26

There were many qualifying statements to the answers to both of the questions related to sons and daughters going out alone at night (171 for sons, 182 for daughters). As the majority of these were made by people in the Town area, an analysis in terms of percentages would be misleading if applied to the other districts. A summary of the total opinions is given in Table 58.

TABLE 58.—QUALIFIED RESPONSES RELATED TO SONS AND DAUGHTERS GOING OUT ALONE AT NIGHT

	Sons	Daughters
	%	%
Depends on character, trustworthiness ....	45	35
Depends on destination ....	28	37
Depends on upbringing ....	7	11
Depends on company ....	7	8
Age stated for specific functions ....	6	4
With parents' approval ....	2	1
Other ....	5	4

It can be seen that in general the trust that can be placed in a son is more important than his destination, whereas for a daughter the destination is as important as her trustworthiness. One of the "other" responses for the daughters is perhaps worth mentioning in passing: "It depends upon her looks."

## PREPARATION FOR MARRIAGE

As a further indication of attitudes towards the on-coming generation of adults, respondents were asked to express their opinions about the desirability of some form of education as a preparation for marriage and family life. When the question was first considered by the two committees responsible for the questionnaire schedule, the idea was to discover the views held about sex education, but it was decided to word the question in such a way that emotional overtones would not prejudice the replies. This safeguard turned out to be unfortunate, as some of the replies given to this question revealed that the respondent had in mind not sex education but preparation for the domestic side of married life. Just how extensive this interpretation was we are not able to say, but it should be borne in mind when reading the following analysis of replies (see Table 59).

There seems to be little doubt that the majority believe there should be some form of education for secondary-school children as a preparation for marriage and family life, seventy per cent. expressing this opinion, and only nineteen per cent. against the idea. The opinion is held equally by both men and women, although married people feel slightly more strongly about it than do single people.

Education for the same purpose for adults is not so strongly advocated, thirty-one per cent. (with males in the majority) saying that it is not desirable. In addition, eighteen per cent. are unable to give an opinion on this issue, leaving just under half of the total sample favouring education for marriage for adults.

TABLE 59.—SHOULD THERE BE EDUCATION FOR PREPARATION FOR MARRIAGE AND FAMILY LIFE?

PREPARATION FOR ADULTHOOD													
	DISTRICT				AGE GROUPS				SEX		MARITAL STATUS		
	Town	South Rd.	Okaiawa	Ararata	-30	30-49	50+	Males	Females	Single	Married		
(A) FOR SECONDARY-SCHOOL CHILDREN ?													
Yes	77	55	70	72	70	76	62	70	72	66	71		
No	13	30	25	14	21	15	23	19	18	21	18		
Don't know	8	11	3	9	7	6	13	9	8	11	8		
Other	2	4	2	5	2	3	2	2	2	2	3		
BY WHOM?													
School teachers	38	32	15	24	47	31	34	35	32				
Parents	23	17	50	42	24	28	40	31	27				
Doctors	9	17	11	13	16	11	7	8	14				
Church	7	8	4	9	5	8	9	8	6				
Specially trained person	5	4	15	2	4	10	2	7	5				
Depends on child and home	3	7	—	4	3	3	1	3	5				
Marriage Guidance Council	1	1	—	2	2	1	—	1	1				
A married person	1	1	—	—	2	1	—	1	2				
Not schools	1	1	—	—	1	1	1	1	1				
Don't know	4	8	2	2	5	5	5	4	5				
Various (e.g. psychologist, books, discussion groups)	10	4	3	2	1	1	1	1	2				



TABLE 59 (Continued).—SHOULD THERE BE EDUCATION FOR PREPARATION FOR MARRIAGE AND FAMILY LIFE?

	TOTAL	DISTRICT				AGE GROUPS				SEX		MARITAL STATUS	
		Town	South Rd.	Okatawa	Ararata	-30	30-49	50+	Males	Females	Single	Married	
(B) FOR ADULTS?	%	%	%	%	%	%	%	%	%	%	%	%	%
Yes	48	51	47	34	51	51	52	41	48	48	44	49	49
No	31	26	33	51	34	30	31	31	34	28	33	30	30
Don't know	18	20	16	15	12	16	14	24	16	19	22	17	17
Other	3	3	4	—	3	3	3	4	2	5	1	4	4
BY WHOM?													
Doctors and nurses	34	31	43	33	31	36	33	29	30	37			
Suitably trained persons	20	23	16	33	9	20	20	18	22	18			
Church	15	12	19	20	20	14	15	15	16	14			
Adult classes	9	12	4	14	5	10	10	5	9	10			
Parents	5	4	—	—	20	6	4	4	6	4			
Books and films	4	5	1	—	6	1	5	2	3	4			
Teachers	3	2	4	—	6	—	3	5	4	1			
Not needed, should be taught as a child	3	4	1	—	—	4	2	5	3	3			
Depends on home and person	1	—	5	—	—	3	1	1	—	3			
Not churches	1	1	1	—	—	1	2	—	1	2			
Don't know	5	6	6	—	3	5	5	6	6	4			

District differences are that the people from the South Road area are least in favour of education of this nature for secondary-school children, and the Okaiawa people least for adults.

We were interested to discover whether those in favour of education related to marriage and family life had any clear ideas of the sort of person (or persons) who should provide this education. In the case of secondary-school children the schools seem to be favoured with the responsibility, thirty-four per cent. of the replies being in terms of: teachers, the headmaster, specially trained teachers, home science teacher, etc. Parents were second on the list (29%) and were often mentioned together with teachers. These two groups of people represent over half of the suggested sources of information. The other three sources of importance are: doctors (11%), clergymen (7%), and a "specially trained person" (5%). It is interesting to note that one per cent. state categorically "Not the schools."

The medical profession, as a source of instruction in preparation for marriage and family life, is first in the list for education for adults, with over one-third favouring doctors or nurses. One-fifth mention a "specially trained person" and almost one-sixth look to the church for instruction. Parents are also mentioned (by 5%), presumably for instruction of younger adults, and another source frequently mentioned was in the nature of adult classes. Akin to this are books and films, not mentioned for secondary school children. Teachers are favoured by a few (3%). Some people point out that this type of education is not really necessary as instruction should have been given to the person as a child.

District differences are that Okaiawa, and to a lesser extent, Ararata, strongly favour the parents rather than teachers for instruction of secondary school children. The Hawera people are less favourably inclined than other districts towards the church as a source of instruction in these matters for adults.

## INTEREST IN CHILD DEVELOPMENT

In the light of the results discussed so far in relation to children growing up, it is interesting to see whether people would be interested in attending a course of lectures about child development. In spite of the fact that over a quarter of the total sample are in the 50 years and over age-group, we find that forty-six per cent. of the people interviewed would probably attend such a course of lectures. The contributions of the different age-groups to this potential audience are: under 30 years, 28%, 30-49 years, 60%, 50 years and over, 12%. They tend to be women rather than men (52% and 40% respectively) and married (50%) rather than single (31%). The various districts show little difference in attitude towards a course of these lectures except for Ararata, where sixty-two per cent. indicate no interest (see Table 60).

TABLE 60.—INTERESTED IN ATTENDING LECTURES ON CHILD DEVELOPMENT ?

	DISTRICT				AGE GROUPS				SEX		MARITAL STATUS	
	Town	South Rd.	Okatawa	Awarata	-30	30-49	50+		Males	Females	Single	Married
Yes	46	51	50	34	49	58	22	40	52	31	50	50
No	49	46	43	62	48	37	74	56	44	66	45	45
Don't know	3	2	7	3	2	3	3	3	3	2	3	3
Other	2	1	—	1	1	2	1	1	1	1	1	2
TOTAL	%	%	%	%	%	%	%	%	%	%	%	%

TABLE 61.—ANY PARTICULAR SUBJECTS YOU WOULD LIKE TO STUDY ?

	%	%	%	%	%	%	%	%	%	%	%	%
Yes	48	53	16	50	55	55	29	46	51	55	47	47
No	46	43	74	45	42	39	63	50	41	40	48	48
Don't know	6	4	10	5	3	6	8	3	8	5	5	5



## POST-SCHOOL EDUCATION

One way in which leisure may be spent by people after they have left school is in activities which might be termed adult education or post-school education. Sometimes community centres provide for these activities, and it was thought that a question should be included in the schedule designed to discover whether the people of Hawera (and district) would be interested in studying any particular subjects. The question was worded: "Some people, now that they have left school, think that they might like to make a study of some particular subject. Are there any **particular** subjects you have felt you would like to study if you had the opportunity?" The concluding phrase, "if you had the opportunity," is important in considering the replies, as the mere provision of facilities in the proposed community centre does not overcome difficulties related to demands on one's time by factors such as a young growing family, studying for a professional qualification, or working long hours at one's occupation.

As indicated in Table 61, the answers to the above question are fairly evenly divided between those who say "Yes" and those who indicate no particular subjects which they would like to study. A small percentage (6%) is non-committal. We find that women are slightly more inclined to mention particular subjects than men, and single people more than married people. Over 50 per cent. of the people in the two lower age-groups indicate a desire to study particular subjects, but this figure falls to twenty-nine per cent. for the oldest age group. Okaiawa stands out as the only district characterised by a negative response to this question.

When we come to examine the particular subjects mentioned we find that they are many and diverse. For clarification they have been grouped in appropriate categories (see Table 62).

The most popular subject is music (15%), some people mentioning it in a general way and others specifying that they would like to study a particular instrument. Twice as many women as men mentioned this particular subject. The next two items on the list are almost exclusively related to one or other of the sexes; dressmaking, which includes needlework and pattern-drafting, was mentioned by almost one-quarter of the women, and engineering by one-fifth of the men. Agricultural studies (including horticulture and veterinary work) and carpentry are also frequently listed by men, while general nursing and medical work is almost exclusively a women's preference. The sciences, natural and social, have an appeal for both sexes, but a study of language and accountancy are favoured more by men. Other items, mentioned by three per cent. or less, are drama and literature, floral art and hair-dressing (exclusively by women), and mathematics (exclusively by men).

It may be that although people may not have any particular desire to do further study themselves after having left school, they may have a fairly clear idea of the needs of adults in the community, and might therefore be able to suggest the most profitable way to spend a large sum of money—if such were available—in the field of adult education.

TABLE 62.—PARTICULAR SUBJECTS—LIKE TO STUDY

	TOTAL	DISTRICTS				AGE GROUPS			SEX	
		Town	South Rd.	Okaiawa	Ararata	-30	30-49	50 +	Males	Females
Music	15	13	15	23	24	13	13	29	9	20
Dressmaking, needlework	12	14	10	7	11	13	10	14	—	24
Engineering	9	8	11	7	13	7	10	9	20	—
Agricultural subjects	8	7	10	7	5	9	8	4	14	2
General nursing and medical work	8	6	15	15	—	10	8	4	2	13
Carpentry, woodwork	8	7	8	—	10	4	10	8	15	1
Arts, crafts	7	9	8	8	7	9	9	7	6	10
Sciences	6	8	5	—	3	9	3	7	8	6
Sociology, and allied subjects	5	6	3	—	8	4	6	4	4	6
Languages	5	5	1	—	13	5	5	4	6	4
Accountancy	3	4	5	—	—	2	5	—	6	2
Drama and literature	3	4	—	—	—	1	3	4	2	2
Floral art	3	2	3	8	3	—	4	2	—	5
Mathematics	1	1	1	2	2	2	1	4	3	—
Hairdressing	1	1	—	—	—	3	1	—	—	2
Other	6	5	5	23	—	9	4	—	5	3

TABLE 63.—SUGGESTED EXPENDITURE ON ADULT EDUCATION

	DISTRICTS				AGE GROUPS				SEX	
	Town		South Rd.		Ararata		Okaiawa		Males	Females
	%	%	%	%	%	%	%	%		
TOTAL	9	11	11	5	—	—	—	—	5	12
Homemaking courses	7	9	5	—	3	3	2	8	6	6
Arts and Crafts	5	6	9	—	3	3	—	7	5	5
Extension of present adult education programme	5	4	11	—	3	3	—	6	3	3
Trade training	5	5	5	—	6	6	—	5	7	7
Sociology—allied subjects	3	3	5	—	5	5	—	4	3	3
Library	3	4	2	—	1	1	—	3	4	1
Music	3	1	5	—	2	8	—	3	4	2
Farm education and research	3	4	2	—	—	—	—	2	3	3
Woodwork	2	2	2	—	2	2	—	1	2	2
Drama	2	2	2	—	2	2	—	1	1	1
Higher education for adults	1	2	1	—	1	1	—	2	2	1
Physical education	1	2	1	—	1	1	—	1	1	1
Nursing	1	1	—	—	—	—	—	—	—	—
Marriage guidance	1	1	—	—	—	—	—	—	—	—
Don't know	48	42	41	—	66	66	—	49	43	53
Nothing	1	2	—	—	—	—	—	1	1	1
Other	1	—	—	—	—	—	—	—	2	1



The replies to a question along these lines show that the percentage of people who say "Don't know" to this question is approximately the same as for those who, in the previous question, say that there is no particular subject which they would like to study, although these figures do not always represent the same people.

Again there is a widespread list of suggestions, but with no single item as high as music or dressmaking on the previous list. Some people are noncommittal and just indicate that the present adult education courses should be expanded, while a very small minority (1%) hold that if a large sum of money were to be made available it should **not** be spent on adult education. The largest group of suggestions has been called "home-making" and includes such items as home welfare, home nursing, house repairs, interior decorating, dress-making, home science.

Apart from the fact that arts and crafts were mentioned by seven per cent, it is interesting to observe that trade-training comes fairly high on the list; except for "farm education" it is the only subject among those frequently mentioned which is not primarily a leisure-time activity. Music and woodwork are both on this list as well as on the list in answer to the previous question, while the provision of a library ("good", "travelling", "free") is mentioned by three per cent. (see Table 63).

It would seem, from the answers to these two questions relating to adult education, that about half the population of the district feels positive towards the idea of an extension of the general education system to cover the post-school years. Some of the answers to the second question could be interpreted as indicating personal needs in this field even if they were not expressed in answer to the previous question. Manual skills, of both a practical and an aesthetic nature, come high on both lists, while the interest in topics such as current affairs is very slight.

One aspect of current affairs which might be expected to hold an interest for many people is the role of the United Nations. A question on this topic does not bear any direct relevance to the building of a community centre, but the answers should give an indication of the degree of general interest in learning about world affairs.

The people who are **very** interested in the work of the United Nations amount to four per cent; those **slightly** interested, twenty-six per cent, and the people whose degree of interest is between these two degrees, also twenty-six per cent. That leaves (apart from four per cent who "don't know") four out of every ten (40%) who are not interested in the work of the United Nations. This figure may be a conservative estimate, as respondents may have been inclined to say "interested" because they felt that they **ought** to be interested. In order to check on this to some extent, we included a subsidiary question. If the answer to the first question ("Are you interested in the work of the United Nations?") was in any way affirmative, the respondent was then asked: "What particular aspect of the United Nations or its specialized agencies are you most interested in?"

TABLE 64.—INTERESTED IN WORK OF UNITED NATIONS

	TOTAL	DISTRICT			AGE GROUPS			SEX		MARITAL STATUS		
		Town	South Rd.	Okaiawa	Ararata	-30	30-49	50 +	Females	Males	Single	Married
Very interested	4	5	3	3	5	1	6	4	6	3	2	5
Interested	26	26	24	21	37	25	27	25	28	24	20	27
Slightly interested	26	26	30	21	26	28	26	25	23	29	28	26
Not interested	40	40	40	55	21	41	38	42	39	40	45	38
Don't know	4	3	3	—	11	5	3	4	4	4	5	4

TABLE 65.—SPECIFIC INTEREST IN UNITED NATIONS' WORK

	DISTRICTS						AGE GROUPS				SEX					
	TOTAL	Town	South Rd.		Okaiawa		Ararata		-30		30-49		50+		Males	Females
			%	%	%	%	%	%	%	%	%	%				
Don't know	51	42	56	70	62	46	47	39	54	11	4	1	1			
"General"	9	14	—	3	5	11	8	6	11	8	6	11	4			
Help to under-developed countries	6	6	8	3	2	7	4	6	4	4	4	4	4			
Peace efforts	6	7	7	—	7	3	7	10	2	2	2	2	2			
U.N.E.S.C.O.	6	4	5	12	5	8	4	11	3	4	3	4	4			
F.A.O.	3	4	2	6	2	3	4	3	4	4	3	4	4			
Food, agricultural	3	1	8	3	5	2	3	2	4	4	3	2	4			
W.H.O.	3	5	—	3	—	2	3	2	2	5	3	1	1			
International politics and debates	2	3	—	—	—	—	2	3	1	2	3	1	1			
Critical of U.N. as it functions	2	3	—	—	—	1	2	2	1	2	2	1	1			
Post-war rehabilitation	2	1	3	—	—	1	3	2	1	3	2	1	1			
Welfare of people in general	1	2	—	—	—	3	1	2	1	1	2	1	1			
Children's welfare	1	—	2	—	5	3	1	3	1	3	1	3	3			
Care of refugees	1	2	1	—	—	1	1	2	1	2	2	2	3			
International undertakings	1	2	—	—	—	1	2	2	1	2	2	2	1			
Welfare of women	1	1	1	—	2	—	1	1	1	1	1	1	2			
Other	2	3	7	—	5	5	2	5	1	2	5	1	1			



Over half of those who were asked this question are unable to give an answer (51%). A further nine per cent say that they are just interested in the work "in general." Only twelve per cent. mention a specialized agency by name, although others refer to the work done by the specialized agencies. Generally speaking, it seems that the people of Hawera (and district) are not particularly interested in world affairs, at least not as reflected in the work of the United Nations. Less than two-thirds of the total sample express any positive interest, and of those over one-half fail to indicate any aspect of particular interest.

Among those who are interested in the United Nations, women exceed the men in all degrees of interest. The answers to the second question, however, reveal that women are very little concerned about the "peace efforts" of the United Nations (2%) whereas it is one of the highest interests for men. Likewise, the work of UNESCO is the most important aspect for men, but relatively unimportant for the women (see Tables 64 and 65).

## LEISURE-TIME ACTIVITIES

In the last section we dealt with possible leisure-time activities, more particularly in the field of adult education. This section will be concerned with actual leisure-time activities as indicated by the respondents. In the questionnaire schedule there are two long questions which deal with various leisure-time activities, and during the interview the respondent was handed a card for each of these questions, a white card for Question 23 containing a list of organisations, and an orange card for Question 24 with a list of unorganised activities. For a variety of reasons the analysis of Question 23 is not contained in this report. The main reason is that the information is readily available to the people in Hawera themselves through membership lists of the various organisations concerned. Another reason was the considerable amount of extra labour involved in tabulating the material within the short time available. This latter explanation also applies to the omission of the analysis of the marginal information supplied in Question 24 (c) of the schedule.

The list of items in Question 24 was built up after considerable discussion between members of the Hawera Survey Committee and the Consultative Committee, and the aim was not only to include all those activities likely to be frequently mentioned but to discover which items of leisure-time activity mean most to the people being interviewed. The possession of this information should be of some relevance when the functions of the community centre are being discussed, as any planning will be meaningful only if it is in relation to the needs of the members of the community. The meanings of the preferred leisure-time activities as revealed in the answers to Question

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[EDITORIAL NOTE: Marjorie N. Donald, M.A., Dip.Ed., Lecturer in Psychology, Victoria University College, wrote the section: "Leisure-time Activities."]

TABLE 66.—FREQUENCY OF MENTION OF LEISURE-TIME ACTIVITIES

	DISTRICT			AGE GROUPS					SEX		MARITAL STATUS	
	South Rd.	Okatawa	Ararata	-30	30-49	50+	Males	Females	Single	Married	Single	Married
	%	%	%	%	%	%	%	%	%	%	%	%
Listen to the radio	93	94	85	92	96	86	88	93	88	93	88	93
Garden	82	99	82	16	92	84	86	85	63	92	63	92
Visit friends	80	86	85	82	82	74	79	81	80	80	80	80
Entertain friends	78	17	67	68	83	80	71	82	71	86	71	86
Go to pictures	78	80	71	84	83	63	75	81	86	76	86	76
Read magazines	75	79	21	79	76	70	70	80	81	74	81	74
Read novels	69	66	77	76	72	56	67	71	71	68	71	68
Go for drive in car	65	68	66	59	69	66	67	63	64	65	64	65
Play cards, etc.	58	57	43	55	61	54	67	49	53	59	53	59
Watch sports	55	63	36	64	57	45	68	44	68	53	68	53
Work in and around the house	50	42	30	49	49	51	64	36	47	50	47	50
Sew or knit	43	39	20	47	44	38	3	81	38	44	38	44
Go to races	42	39	44	32	50	36	45	38	38	42	38	42
Go to dances	42	36	21	66	46	13	43	43	58	36	58	36
Go to hotel now and then	37	39	39	29	46	29	61	14	33	38	33	38
Attend local drama, etc.	33	30	5	24	40	29	29	37	22	33	22	33
Attend visiting drama, etc.	32	34	37	32	36	27	31	33	31	32	31	32
Read connected with occupation	32	25	43	31	36	30	53	12	36	31	36	31
Make things with tools	29	24	16	27	33	24	53	1	29	29	29	29
Play sports (not in a club)	22	28	8	39	27	10	31	20	43	21	43	21
Work at hobby	15	13	7	20	15	10	20	10	24	13	24	13
Play billiards	14	10	16	20	12	11	27	1	22	12	22	12

25 will give an indication of satisfaction sought by the respondents, and presuming (from the evidence of a previous chapter) that our sample is a reasonably reliable cross-section of the community, these revealed satisfactions will be a reflection of those of the community as a whole, and should be taken into account if the community centre is to be "in touch with" the people.

### **WHICH OF THESE THINGS DO YOU DO WHEN YOU ARE NOT WORKING?**

Five activities are listed by over seventy per cent. of all those people interviewed: listening to the radio, gardening, visiting friends, entertaining friends, and going to the pictures. Of these, listening to the radio is almost universal, with one district (Ararata) showing that ninety-nine per cent. include this as one of their leisure-time activities. On the other hand, Okaiawa records the least number of persons who listen to the radio.

Reading novels, going for a drive in the car, watching sports, playing cards and working in and around the house are all listed by more than half the people interviewed. Next on the list are the following: sewing or knitting reported by women (81%) but also by a few men (3%), going to the races, going to dances, going to the hotel now and then (61% men, 14% women), attending local and visiting drama, reading connected with occupation and making things with tools (both predominantly mentioned by men). Lowest on the list are playing sports (not in a club), working at a hobby and playing billiards (see Table 66).

Of the various districts covered in the survey, the South Road area reports a very low figure for entertaining friends (17%), although this does not seem to be consistent with the fact that eighty-six per cent. in this district indicate that they visit friends; perhaps they do not return hospitality, or do not regard casual calls as "entertaining." The Okaiawa residents do not spend much of their leisure-time attending either local or visiting drama (5%), in spite of the fact that fifty-one per cent. say that they would attend amateur theatricals if the community centre includes this among its activities (see answers to Question 31, later). It would seem that Okaiawa people do not spend much time on working at hobbies or making things with tools by comparison with other districts, whereas the Ararata people show a higher proportion of people engaged in these activities than are found in the other districts.

The various items listed were more popular with one age group than the others, and the figures in Table 67 indicate the major differences.



TABLE 67.—MOST POPULAR AND LEAST POPULAR LEISURE-TIME ACTIVITIES FOR DIFFERENT AGE-GROUPS

	Least frequently mentioned	Most frequently mentioned
<b>Under 30 years</b>	Gardening Attending local drama	Going to dances Watching sports Playing sports Playing billiards Working at hobby
<b>30-49 years</b>		Gardening Making things with tools Going to races Attending local drama Playing cards etc. Going to hotel
<b>50 years and over</b>	Listening to radio Visiting friends Going to pictures Going to dances Watching sports Playing sports Sewing or knitting Working at hobby Reading novels Reading magazines	

From these figures one can obtain an idea of the relative interests of the different age-groups, and any planning of the community centre should take into account not only the type of facility which is considered desirable but the likelihood of interest which will be displayed by members of the various age-groups in the community. The oldest age-group, particularly, presents problems here.

The frequency with which each item is mentioned is not the sole measure of the importance ascribed to any particular leisure-time activity. Respondents were asked to indicate whether they engage in those activities "seldom," "sometimes," or "frequently." A weighting of 3 was given to any items mentioned as "frequently," 2 to "sometimes" and 1 to "seldom." The highest possible weighting for any item under this scheme will therefore be 3 (see Table 68).

The figures in Table 69 show a comparison between the number of times any item was mentioned and the weighting given to each item.

TABLE 68.—AVERAGE WEIGHTING OF LEISURE-TIME ACTIVITIES

	DISTRICTS					AGE GROUPS			SEX		MARITAL STATUS	
	TOTAL	Town	South Rd.	Okatawa	Ararat	-30	30-49	50+	Males	Females	Single	Married
Listen to the radio .....	2.23	2.20	2.27	2.03	2.46	2.19	2.38	2.01	2.23	2.23	2.33	2.21
Garden .....	2.14	2.05	2.20	2.29	2.30	1.85	2.26	2.21	2.09	2.18	1.40	2.32
Visit friends .....	1.70	1.60	1.71	2.05	1.80	1.81	1.70	1.57	1.63	1.75	1.84	1.66
Entertain friends .....	1.59	1.57	1.57	1.60	1.69	1.41	1.71	1.54	1.51	1.65	1.17	1.69
Read novels .....	1.55	1.63	1.35	1.93	1.20	1.70	1.59	1.34	1.43	1.66	1.60	1.54
Go to pictures .....	1.42	1.49	1.30	1.33	1.35	1.74	1.42	1.10	1.30	1.53	1.93	1.29
Go for drive in car .....	1.41	1.44	1.25	1.70	1.38	1.27	2.10	1.51	1.47	1.36	1.36	1.43
Sew or knit .....	1.21	1.35	1.07	.48	1.51	1.34	1.24	1.06	.09	2.25	1.07	1.25
Watch sports .....	1.19	1.23	1.05	.98	.89	1.24	.28	.97	1.49	.90	1.39	1.14
Work in and around the house .....	1.18	1.32	.91	.80	1.46	1.09	1.15	1.34	1.49	.90	1.15	1.20
Play cards, etc. ....	1.14	1.23	1.06	.95	.97	1.06	1.13	1.24	1.31	.98	1.04	1.16
Go to races .....	.81	.77	.85	1.23	.52	.61	.90	.84	.90	.72	.86	.80
Read connected with occupation .....	.80	.63	1.05	1.02	.94	.77	.90	.66	1.34	.31	.80	.81
Go to dances .....	.72	.65	.91	.43	.95	1.29	.68	.24	.72	.72	1.29	.59
Attend visiting drama, etc. ....	.69	.77	.76	.10	.60	.66	.74	.63	.61	.76	.84	.65
Attend local drama, etc. ....	.67	.78	.66	.11	.58	.47	.74	.73	.46	.86	.65	.67
Make things with tools .....	.67	.61	.80	.44	.89	.59	.76	.61	1.23	.15	.68	.67
Go to hotel now and then .....	.66	.68	.64	.80	.54	.55	.82	.49	1.14	.22	.62	.67
Play sports (not in a club) .....	.51	.56	.55	.20	.43	.76	.54	.21	.58	.44	.80	.44
Work at hobby .....	.41	.44	.35	.18	.63	.54	.43	.26	.56	.28	.65	.36
Play billiards .....	.24	.19	.30	.30	.32	.36	.21	.20	.46	.02	.40	.20

TABLE 69.—COMPARISON OF FREQUENCY OF MENTION AND WEIGHTING GIVEN TO LEISURE-TIME ACTIVITIES

	Average Weighting	Frequency %
Listen to the radio	2.23	92
Garden	2.14	85
Visit friends	1.70	80
Entertain friends	1.59	78
Read novels	1.55	69
Go to pictures	1.42	78
Go for drive in car	1.41	65
Sew or knit	1.21	43
Watch sports	1.19	55
Work in and around house	1.18	50
Play cards, etc.	1.14	58
Go to races	.81	42
Read, connected with occupation	.80	32
Go to dances	.72	42
Attend visiting drama, etc.	.69	32
Attend local drama, etc.	.67	33
Make things with tools	.67	29
Go to hotel now and then	.66	37
Play sports (not in a club)	.51	22
Work at hobby	.41	15
Play billiards	.24	14

The first four items remain at the top of the list when arranged according to weighting, but the reading of novels moves up one place above going to the pictures. Sewing and knitting (perhaps because of necessity rather than choice) are considerably higher on the list, while going to the hotel (perhaps from modesty) drops several places. The other items maintain positions which are approximately the same. It would seem, therefore, that apart from these four exceptions the importance of the leisure-time activities for the people concerned is commensurate with the frequency with which they are mentioned.

In addition to the items listed on the card, several other leisure-time activities are mentioned by various people, the main one being picnics and outings (3%). Musical activities are engaged in by one per cent. and other items mentioned by less than one per cent. are: visiting the sick and elderly, children's competitions, and clearing a section (lot) preparatory to house-building.

A note was made of the magazines read by the people interviewed, but the range was so diverse that little point is to be gained by an analysis of the many titles given. Most frequently read were the two weekly magazines (published on a national basis) and digests of various kinds were often mentioned. Farming and agricultural magazines were frequently mentioned by the rural sample, and travel



TABLE 70.—PEOPLE WHO POSSESS NO BOOKS: (A) NOVELS; (B) CHILDREN'S; (C) OTHER BOOKS

	DISTRICT				AGE GROUPS				SEX		MARITAL STATUS
	Town	South Rd.	Oklaowa	Ararata	-30	30-49	50 +		Males	Females	
TOTAL	%	%	%	%	%	%	%		%	%	
Novels	24	27	10	8	28	21	26		26	23	33
Children's	57	60	66	21	58	43	81		64	50	79
Other	48	49	75	20	49	43	54		43	49	56
											46
											22
											51
											46

TABLE 71.—HOW MANY BOOKS DO YOU POSSESS? (AVERAGES)

	DISTRICT				AGE GROUPS				SEX		MARITAL STATUS
	Town	South Rd.	Oklaowa	Ararata	-30	30-49	50 +		Males	Females	
TOTAL	%	%	%	%	%	%	%		%	%	
Novels	40	26	75	36	29	42	49		38	43	43
Children's	18	13	15	23	11	27	6		15	20	5
Others	26	24	20	32	16	30	27		31	21	19
											28
											46
											21
											28

books and war books were mentioned by all groups as frequent "other reading."

The range of different newspapers read is not so extensive as in the case of magazines, only four newspapers being mentioned to any significant degree. Several people list two newspapers, and there seems to be a practice in the town of neighbours exchanging newspapers when one family subscribes to a morning paper and another to an evening paper.

One of the leisure-time activities high on the list was reading novels. We do not know to what extent the books represent borrowings from the libraries in the town, but respondents were asked to give an estimate of the number of books in their possession. The replies indicate that twenty-four per cent. of those interviewed do not possess any novels (see Table 70). The figure is higher for Okaiawa and Ararata, and lower for married people than single people. The average number of novels possessed is forty (see Table 71), with the South Road area as low as twenty-six and Okaiawa as high as seventy-five.\*

The number of people who do not possess any children's books is higher than that for novels, due partly to the fact that the oldest age-group do not record many in this category. Even so, fifty-eight per cent. of those under thirty years of age, and forty-three per cent. of those between 30 and 49 years do not possess any children's books.

"Other books" are possessed by fifty-two per cent. of the respondents, the figure being highest for the South Road area, and lowest for Okaiawa. Apparently novels form the chief reading matter of Okaiawa residents.

The extent to which men engage in leisure-time pursuits is restricted not only by the number of hours left in the day after ceasing work, but by the possibility that they may spend some considerable time assisting in the domestic work of the home. Likewise, a woman may find her leisure time reduced because she assists her husband in his occupation. Two questions were included in the schedule to discover to what extent leisure time was reduced in this manner.

Assisting with washing and drying the dishes is the task most commonly shared by the men, seventy per cent. indicating that this is one of the household tasks where they give assistance. This figure is higher for men in the middle-age group, and is higher for married men than single men, although fifty-eight per cent. of the latter group give assistance with the dishes. Helping with the shopping is listed by forty-seven per cent. of the men, and house-cleaning by a little less than one third (30%), although among Okaiawa males a high percentage engages in these tasks.

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\* Averages are based on the total figures, including those who possess no novels. "Averages" as expressed represent the arithmetic mean.

TABLE 72.—ASSISTANCE GIVEN BY MALES IN HOUSEHOLD TASKS

	DISTRICTS					AGE GROUPS			MARITAL STATUS	
	TOTAL	Town	South Rd.	Okalawa	Ararata	-30	30-49	50+	Single	Married
	%	%	%	%	%	%	%	%	%	%
Dishes	70	74	66	54	75	59	78	62	58	73
Shopping	47	57	25	61	42	36	51	49	23	53
House cleaning	30	35	14	64	19	23	31	36	23	32
Bedding Children	26	27	34	11	11	19	41	6	2	32
Making beds	25	35	10	32	11	26	23	27	31	23
Washing	23	29	17	14	19	19	27	20	10	22
Cooking	20	26	10	18	19	13	21	24	8	23
Other	13	13	2	39	19	13	12	17	14	13
Do not help	13	7	26	7	17	19	12	11	24	10



Bedding children and making beds are mentioned by a quarter of the men, and other items almost as frequently mentioned are: helping with the washing (23%), and cooking (20%) (see Table 72).

Only thirteen per cent. of the men do not help at all with the domestic duties. Among those who do give some assistance, the number of hours spent on these tasks varies from less than 5 hours per week to nearly 40 hours. The figures in Table 73 indicate that for more than half of these men the time spent averages less than five hours per week. However the single men tend to spend more hours per week on domestic duties than do the married men.

TABLE 73.—HOURS SPENT BY MEN WEEKLY IN HOUSEHOLD TASKS

	Total	Married	Single
	%	Males	Males
		%	%
Less than 5 hours ....	58	45	60
5 - 9 hours ....	21	29	19
10 - 19 hours ....	15	23	15
20 - 29 hours ....	3	3	3
30 - 39 hours ....	1	—	1

When questioned about help given to husbands in their occupation, seventy-three per cent. of the wives indicated that they do not help directly in any way. Those who do help are mainly concerned with keeping the books or preparing the monthly accounts, while some act as receptionists or attend to the telephone. The median amount of time spent is between 20 and 29 hours, and wives from the middle age-group assist more than those from the other age-groups, as shown by the figures in Table 74.

TABLE 74.—EXTENT TO WHICH WIVES ASSIST HUSBAND IN HIS OCCUPATION

Percentage of wives who do not help:								
Total Sample	Districts				Age-Groups			
	T.	S.R.	O.	A.				
73	79	66	81	42	91	68	85	

Hours spent weekly in assisting husband:

	Percentage of those who help				District			
					T.	S.R.	O.	A.
Less than 5 hours ....	18	16	5	17	43			
5 - 9 hours ....	6	13	—	—	—			
10 - 19 hours ....	24	29	24	17	14			
20 - 29 hours ....	15	13	28	17	—			
30 - 39 hours ....	14	3	38	7	7			
40 hours and over ....	8	13	—	17	7			
Don't know ....	15	13	5	32	29			

## PREFERRED LEISURE-TIME ACTIVITIES

After giving thought to the various leisure-time activities they undertook, people were asked which of these they most preferred. Results show that preferences are by no means stereotyped since 109 different activities were mentioned in all. Only two of these, gardening and reading, are the favourite pastimes of more than 10% of the population. Both are commonly enjoyed in all localities except Okaiawa.

	Gardening	Reading
	%	%
Town ....	18	11
South Road ....	19	11
Okaiawa ....	9	1
Ararata ....	20	13

Women tend to prefer both activities a little more than men, and, while people of all ages equally enjoy reading, gardening appeals to fewer people under 30 years.

Since the satisfactions that are obtained from leisure-time activity will bear a relationship to the kinds of pastimes that are most preferred, these 109 activities have been classified under general headings in Table 75, and given in greater detail in Table 76.

TABLE 75.—CLASSIFICATION OF PREFERRED ACTIVITIES

Individual activities within the home ....	46%
Sports ....	16%
Formal and organised groups (not sports) ....	16%
Informal social groups ....	10%
Going to races or hotel ....	4%
Enjoying the outdoors ....	4%
Dancing ....	2%
Other ....	1%
No preference expressed ....	1%

We find that those activities which are essentially individual pursuits undertaken in and about the home constitute the type having the widest appeal, almost half the favourite pastimes being of this nature. Gardening, reading and listening to the radio, knitting and sewing for women, hobbies in the home workshop for men and a variety of other hobbies like rug-making or model boat construction are the kinds of things most enjoyed by young and old, by people of both sexes though a little more by women than men, and in all localities except Okaiawa. Ararata people, especially, like these home-centred occupations. (Town, 48%; South Road, 47%; Okaiawa, 25%; Ararata, 54%.)

Two types of pastimes compete for second place in regard to popularity, sports and taking part in formal group activities. Playing some kind of sport is preferred to watching sports in all groups, both being preferred more by men than women and more by the young than the old as shown in Table 77.

TABLE 76.—LEISURE-TIME ACTIVITIES MOST PREFERRED

INDIVIDUAL ACTIVITIES IN HOME	DISTRICTS					AGE GROUPS				SEX	
	TOTAL	Town	South Rd.	Okatawa	Ararata	-30	30-49	50+		Males	Females
	%	%	%	%	%	%	%	%		%	%
Gardening .....	17	18	19	9	20	6	20	22	15	18	18
Knitting-sewing .....	5	6	5	1	—	4	6	3	—	10	10
Home workshop .....	4	4	3	4	7	7	3	4	8	1	1
Other hobbies .....	4	4	3	3	9	7	4	1	5	3	3
Reading .....	10	11	11	1	13	10	10	11	9	11	11
Listening to radio .....	6	5	6	7	5	6	4	7	5	6	6
TOTAL .....	46	48	47	25	54	40	47	48	42	49	49
SPORTS											
Playing .....	13	13	12	15	11	16	13	8	20	6	6
Watching .....	3	3	2	4	5	4	4	2	4	2	2
TOTAL .....	16	16	14	19	16	20	17	10	24	8	8



TABLE 76.—(Continued).—LEISURE TIME ACTIVITIES MOST PREFERRED

	DISTRICTS				AGE GROUPS				SEX	
	Town	South Rd.	Okaiawa	Awarata	-30	30-49	50+		Males	Females
	%	%	%	%	%	%	%		%	%
FORMAL AND ORGANIZED GROUPS										
Women's groups	4	1	9	11	3	4	4	—	7	7
Lodge groups	3	2	4	—	1	3	4	5	1	1
Audience groups (mainly films)	2	2	1	1	4	2	1	1	3	3
Musical groups	2	2	—	—	2	1	2	2	2	2
Church groups	1	2	—	—	3	—	2	—	2	2
Men's groups	1	1	—	—	1	1	—	2	—	—
Other groups	3	4	2	1	3	2	4	2	4	4
TOTAL	16	14	16	13	17	13	17	12	19	19
INFORMAL SOCIAL GROUPS										
Entertaining friends	4	3	14	3	5	3	5	3	5	5
Visiting friends	4	4	7	2	5	5	2	3	5	5
Cards	2	2	2	—	1	1	4	2	2	2
TOTAL	10	9	23	7	11	9	11	8	12	12

TABLE 76 (Continued).—LEISURE TIME ACTIVITIES MOST PREFERRED

	DISTRICTS					AGE GROUPS				SEX	
	Town	South Rd.	Okaiawa	Ararata		-30	30-49	50+		Males	Females
TOTAL	%	%	%	%		%	%	%		%	%
GOING TO RACES OR HOTEL	4	4	6	4		3	5	7		7	3
ENJOYING OUTDOORS, (driving, camping, etc.)	4	4	10	4		1	6	3		3	4
DANCING	2	3	—	2		6	1	—		1	3
OTHER	1	1	—	—		1	1	1		1	1
NO PREFERENCE	1	1	1	—		1	1	3		2	1

TABLE 77.—AGE AND SEX PREFERENCES FOR PLAYING OR WATCHING SPORT

	Playing	Watching
	%	%
Total Sample ....	13	3
Male ....	20	4
Female ....	6	2
Under 30 years ....	16	4
30-49 years ....	13	4
Over 50 years ....	8	2

The formal group pursuits are widely diverse and have been classified into women's groups, lodge groups, audience groups (mainly films), musical groups, church groups, and men's groups, this being the order of preference. None of these is the preference of more than 25 people. The spread over the districts and over the age and sex-groups is fairly even except that the women in the rural districts of Ararata and Okaiawa show much greater interest than townswomen in the work of women's organisations of various kinds; in addition, lodge activities are largely a male preference.

Partaking in informal social groups was the next most popular activity, entertaining and visiting friends and, to a lesser extent, card-playing making up 10% of preferences (see Table 78). This kind of pastime is one which Okaiawa people, particularly the women, prefer to a greater extent than the other groups.

TABLE 78.—PARTICIPATION IN INFORMAL SOCIAL GROUPS

Total Sample ....	10%
Town ....	9%
South Road ....	8%
Okaiawa ....	23%
Ararata ....	7%

Elderly people are those who enjoy card-playing most and they appear to prefer it to going out visiting; they like also to entertain friends in their homes.

Going to the races or hotel, enjoying the outdoors through driving, camping, and dancing are the other favourite pursuits. Taken altogether, these make up 10% of preferences. Races and the hotel appeal more to men, especially as they get older. Outdoor pastimes are particularly favoured by the Okaiawa residents and by people between 30 and 50 years. The young, particularly the women, make up the bulk of the dancing choices.

Having selected his favourite leisure-time pursuit, each person was presented with a series of twelve cards, each card bearing one of the satisfactions which leisure-time activities might offer. He selected from among these cards any which he felt applied to his own feelings about his favourite leisure-time activity, indicating in addition those which were first, second and third most important to him. A good



TABLE 79.—MEANINGS OF LEISURE—FREQUENCY OF MENTION

	TOTAL	DISTRICT				AGE GROUPS			SEX		MARITAL STATUS	
		Town	South Rd.	Okaiawa	Ararata	-30	30-49	50+	Males	Females	Single	Married
	%	%	%	%	%	%	%	%	%	%	%	%
Welcome change from work	65	65	69	42	69	67	70	55	65	64	63	65
Just for sheer pleasure of it	64	62	59	95	54	62	65	62	58	69	56	66
Gives contact with friends	49	46	58	52	63	59	46	45	53	46	64	46
Learn through new experience	42	46	44	3	54	41	43	40	40	43	43	41
Chance to achieve something	31	36	32	7	28	34	29	33	30	33	30	32
Makes time pass	24	27	18	16	25	24	19	30	22	25	28	23
To be creative	18	20	20	10	23	13	18	22	16	18	14	21
Benefit to society	17	17	19	10	22	15	17	19	19	15	22	16
Self-respect for doing it	15	16	12	15	18	9	13	26	13	17	11	16
Helps financially	13	15	12	10	9	8	16	14	16	11	9	14
Gives more standing with others	8	8	12	—	9	10	7	7	7	9	12	7
Makes me popular	6	7	4	—	8	12	3	4	6	6	12	4

TABLE 80.—MEANINGS OF LEISURE—AVERAGE WEIGHTING

	DISTRICT				AGE GROUPS				SEX		MARITAL STATUS	
	Town	South Rd.	Okatawa	Ararat	-30	30-49	50+		Male	Female	Single	Married
Just for sheer pleasure of it ... ..	1.94	1.89	1.72	3.26	1.48	1.79	1.97	1.96	1.76	2.11	1.68	2.01
Welcome change from work ... ..	1.77	1.78	1.92	1.21	1.93	1.71	1.98	1.43	1.87	1.68	1.66	1.80
Gives contact with friends ... ..	1.38	1.22	1.41	1.80	1.82	1.68	1.31	1.23	1.46	1.31	1.74	1.30
Learn through new experience ... ..	1.14	1.21	1.19	.15	1.51	1.16	1.14	1.10	1.08	1.18	1.20	1.12
Chance to achieve something ... ..	.68	.80	.64	.16	.65	.81	.60	.70	.59	.77	.76	.66
Makes time pass ... ..	.48	.55	.35	.41	.48	.52	.39	.60	.46	.50	.56	.46
Benefit to society ... ..	.40	.37	.47	.26	.47	.31	.45	.38	.47	.33	.46	.38
To be creative ... ..	.37	.41	.28	.23	.46	.30	.35	.46	.35	.38	.26	.40
Self-respect for doing it ... ..	.33	.37	.22	.34	.37	.17	.29	.55	.29	.37	.18	.36
Helps financially ... ..	.29	.30	.34	.23	.20	.13	.38	.28	.38	.21	.11	.33
Makes me popular ... ..	.14	.17	.06	—	.25	.27	.09	.02	.15	.13	.25	.11
Gives me more standing with others	.13	.13	.17	—	.09	.14	.11	.13	.10	.15	.21	.11

deal of preliminary work was put into building up this list of possible meanings or satisfactions of leisure in order to make the separate meanings mutually exclusive and the complete list exhaustive. It is felt that no satisfaction of significant value has been omitted and that the satisfactions as expressed were sufficiently meaningful to give a high degree of reliability.

As with questions in previous sections where respondents were asked to rank their choices, two classifications have been made, one according to frequency of mention and one weighting choices with 4 points for a first choice, 3 for a second, 2 for a third choice and 1 point for any other choices made.

The results on both these classifications (see Tables 79 and 80) were remarkably similar, there being only three reversals of rank position among the whole twelve choices; in each case the reversals dealt with pairs of choices separated by not more than 2% of the same population in frequency of selection and by not more than 0.17 out of a possible 4.00 weighting.

A comparison of frequencies and weightings assigned by the total sample to the twelve meanings of leisure as referring to the most preferred activity is shown in Table 81.

TABLE 81.—FREQUENCIES AND WEIGHTINGS OF THE "MEANINGS OF LEISURE" FOR TOTAL SAMPLE POPULATION

	Weighting	Frequency %
1. I like it just for the pleasure of doing it, that's all .....	1.94	64
2. It is a welcome change from my work ....	1.77	65
3. I like it because it brings me into contact with friends .....	1.38	49
4. It gives me new experience; I feel I learn from it .....	1.14	42
5. It gives me a chance to achieve something .....	.68	31
6. It makes the time pass .....	.48	24
7. I like to do things of benefit to society	.40	17
8. I feel I am being creative .....	.37	18
9. I feel I can respect myself for doing it	.33	15
10. It helps me financially .....	.29	13
11. It makes me popular among other people	.14	6
12. It gives me more standing with other people .....	.13	8

Two meanings compete for first place, "sheer pleasure" and "change from work." Neither of these meanings is necessarily related to the types of activities which have been shown to be favourites. They indicate that leisure is felt largely as pleasure and not work. Men and



married people particularly tend to stress the "change from work" aspect, while women and single people stress more strongly the "pleasure" aspect. The "change from work" alternative is less applicable to elderly people as a whole and is therefore stressed less strongly by them. The outstanding deviation from this general pattern is on the part of the Okaiawa section, 95% of whom look for sheer pleasure from their pastimes and who apparently do not feel the need to get away from their work to the same extent as people in the other districts (see Table 82).

TABLE 82.—COMPARISON OF "PLEASURE" AND "CHANGE FROM WORK" AS TWO CHIEF MEANINGS OF LEISURE

	Weighting		Frequency %	
	Pleasure	Change from work	Pleasure	Change from work
Total Sample ....	1.94	1.77	64	65
Town ....	1.89	1.78	62	65
South Road ....	1.72	1.92	59	69
Okaiawa ....	3.26	1.21	95	42
Ararata ....	1.48	1.93	54	69

If we remember that the pursuits of people in Okaiawa are not home-centred hobbies or occupations but largely social relations with friends in formal or informal groups and going out for drives and picnicking, none of which can be regarded in any sense as achieving anything through working at it in the same way as the hobby of carpentry for example could be considered work, this greater emphasis on pleasure can be understood. It is possible that although Okaiawa people engage in leisure pursuits quite removed from their work they do not feel the need indicated in other districts for getting away from one's work.

Third on the list came the function of bringing people into contact with friends. Here the country districts of Ararata and Okaiawa gave relatively heavy weightings as did people in the youngest age group generally. Single people, also, appear to value contact with friends more than married people. Closely behind this satisfaction came that of a feeling of well-being in learning from new experience, and satisfaction in achieving something, both meanings equally felt in all subgroups except Okaiawa, which stresses both less strongly.

None of the other meanings applied to more than one-quarter of the sample population. They ranged from making the time pass (24%) through a feeling of doing something of benefit in society (17%), feelings of creativeness (18%), and of self-respect (15%), financial advantage (13%), increasing standing with other people (8%), to increasing popularity with others (6%) at the foot of the frequency table.

The pattern of response regarding all twelve meanings has been worked out from weightings for all sub-groups according to locality, age, sex and marital status. The various levels of significance of differences among these various groups is presented in Tables 83 and

TABLE 83.—LEVELS OF SIGNIFICANCE OF DIFFERENCES  
BETWEEN LOCALITIES REGARDING THE MEANING OF  
LEISURE

	Town Sth. Rd.	Town Okaiawa	Town Ararata	Sth. Rd. Okaiawa	Sth. Rd. Ararata	Okaiawa Ararata
For sheer pleasure .....	—	1%	—	1%	—	1%
Change from work .....	—	1%	—	1%	—	1%
Contact with friends .....	2%	2%	2%	—	—	—
Learn through new experience .....	—	5%	—	—	—	5%
Chance to achieve some- thing .....	—	1%	—	1%	—	1%
Makes time pass .....	5%	—	—	—	—	—
Benefit to society .....	—	—	—	—	—	—
To be creative .....	—	—	—	—	—	5%
Self-respect for doing it .....	—	—	—	—	—	—
Helps financially .....	—	—	—	—	—	—
Makes me popular .....	—	5%	—	—	—	5%
Standing with others .....	—	2%	—	1%	—	2%

TABLE 84.—LEVELS OF SIGNIFICANCE OF DIFFERENCES  
BETWEEN SUB-GROUPS REGARDING THE MEANINGS OF  
LEISURE

	Age				Sex	Marital Status
	Under 30 30-50	Under 30 Over 50	30-50 Over 50		Men Women	Single Married
For sheer pleasure .....	—	—	—	—	1%	5%
Change from work .....	—	5%	1%	—	—	—
Contact with friends .....	1%	2%	—	—	—	1%
Learn through new experience .....	—	—	—	—	—	—
Chance to achieve something .....	—	—	—	—	—	—
Makes time pass .....	—	—	1%	—	—	—
Benefit to society .....	—	—	—	—	—	—
To be creative .....	—	5%	—	—	—	—
Self-respect for doing it .....	—	1%	1%	—	—	—
Helps financially .....	1%	—	—	—	—	—
Makes me popular .....	1%	1%	—	—	—	1%
Standing with others .....	—	—	—	—	—	—

84, where only differences at the 5% level or higher are shown. Table 85 gives a simplified presentation showing, in relation to each of the meanings, those sub-groups which differ significantly from the common pattern.

TABLE 85.—SUB-GROUP DEVIATIONS FROM THE GENERAL PATTERN OF MEANINGS OF LEISURE

Rank Order	Meaning	Sub-groups tending to stress relatively strongly	Sub-groups tending relatively to understress
1.	Sheer pleasure	Okaiawa Married people Women	Single people Men
2.	Change from work	30-50 years	Okaiawa Over 50 years
3.	Contact with friends	Under 30 years Single	Town Married
4.	Learn through new experience		Okaiawa
5.	To achieve something		Okaiawa
6.	Makes time pass	Town Over 50 years	South Road 30-50 years
7.	Benefit to society	—	—
8.	To be creative	Ararata Under 50 years	Okaiawa Under 30 years
9.	Gain self-respect	Over 50 years	Under 30 years 30-50 years
10.	Helps financially	30-50 years	Under 30 years
11.	Makes me popular	Ararata Town Under 30 years Single	Okaiawa Over 50 years 30-50 years Married
12.	Standing with others	South Road	Okaiawa

Of the residential localities, Okaiawa is that deviating most markedly from the pattern set out in Table 81; Okaiawa stresses the sheer pleasure aspect and understresses change from work, learning through new experience and the feeling of achieving something; it also places a relatively low value on gaining popularity and standing with others. Hawera town places more stress than other districts on popularity and making the time pass but indicates less need for contact



with friends. Ararata deviates in favour of feelings of creativity and finding popularity. South Road conforms most closely to the general pattern but places a higher value on standing with others and a lower value on making the time pass.

Comparing the age groups we find that the young people under 30 years look to their favourite pastime for contact with friends and for popularity to a greater extent than other age groups and that gaining self-respect, feeling creative, and financial reward show less appeal. People in the 30-50 years category stress more strongly change from work and financial advantage but they indicate less desire to make the time pass or to gain self-respect and popularity from their preferred pastime. Those over 50 years of age want to make the time pass, but they like to feel creative and to gain self-respect to a significantly greater extent than other age groups and they do not look for popularity.

There is only one significant sex difference concerning the meanings of leisure, women looking for sheer pleasure in leisure more decidedly than men.

The state of marriage appears to change some of the satisfactions people look for in their most highly-prized leisure activities; married people lay much more stress on contact with friends and gaining popularity than single people and they also look more for sheer pleasure in leisure pastimes.

That the concepts of "sheer pleasure" and "change from work" are the two given much higher ratings than other satisfactions tends to suggest that, except in Okaiawa, people do not feel their work gives them maximum satisfaction. At the present time almost half those people interviewed seek the supplementary satisfaction in leisure pursuits about the home, particularly gardening and reading. Nevertheless the desire to make contact with friends is also keenly felt as is the desire to learn through new experience.

It is therefore likely that the community centre can play a part in leisure time activity that is not at the moment fully appreciated. People placing a value on pleasure, change, friends and new experience might well use facilities, once they are provided, of which the present advantage is not seen because they are still in the abstract. If this inference be accepted, it will bear a direct relationship on responses to the question asking which of the community centre facilities would be attended. It is difficult for most people to conceive the possible pleasures to be derived from a situation which they cannot fully envisage. If the community centre can provide a setting which will fulfil these satisfactions, if it can provide a pleasant setting within the organisation to provide for hobbies and pastimes which can be shared with friends while yet being a change from daytime occupations, it may well be used to a greater extent than is indicated by responses to the relevant question in this survey.

## COMMUNITY CENTRE

Several questions have been grouped for consideration in relation to the proposed community centre. First, the answers to the direct question: "Which of the following activities (listed on a card) do you think should be in the Hawera Community Centre?" are dealt with in conjunction with the likelihood of attendance if such facilities were provided. Then follows an examination of the comments made about the existing leisure-time activities for various sections of the community. Pertinent to the expressed desires related to the function of the community centre are the statements made by respondents to the question: "Are there any leisure-time activities in which you would like to participate if facilities were available in Hawera?" This question was asked early in the interview, so that the answers would not be prejudiced by reflection on the facilities desirable in a community centre. We were also interested in knowing if people would like to participate in more of the activities **already existing** in Hawera, and, if so, why they are not already taking an active part.

Then follows a review of the clubs named by respondents as likely users of the community centre, and suggestions about the responsibility for the running costs.

An attempt is also made to ascertain the degree to which there is believed to be adequate co-operation between town and country people, as this will be an important factor to be considered in the planning of the functioning of the community centre, and may give some indication of the degree of active support it will receive from country people.

Finally there follows a review of the clubs named by respondents as likely users of the community centre, and suggestions about the responsibility for the running costs, concluding with a summary of the spontaneous comments made at the end of the interview.

## COMMUNITY CENTRE FACILITIES

There were three different approaches to the problem of discovering what facilities were considered to be desirable in the projected Hawera Community Centre. People were asked directly to indicate what provisions should be made in the new building. They were also asked to indicate which items they considered to be **most** desirable, by giving a ranking of 1, 2 and 3 to the three most important items of those indicated as desirable. In addition, those being interviewed were asked to indicate which of the various facilities they would patronise. In the tables which follow these three approaches are indicated by the headings: (1) "should be," (2) "average weighting," (3) "would attend."

### WHICH OF THE ACTIVITIES DO YOU THINK SHOULD BE IN THE HAWERA COMMUNITY CENTRE ?

The two items receiving the greatest support are an **indoor gymnasium** and a **lounge for the elderly**; both are mentioned by over 80% of the total sample (see Table 86). This feeling was common to all

TABLE 86.—WHICH OF THE FOLLOWING ACTIVITIES DO YOU THINK **SHOULD BE** IN THE HAWERA COMMUNITY CENTRE?

	TOTAL	DISTRICT				AGE GROUPS			SEX		MARITAL STATUS	
		Town	South Rd.	Okatawa	Ararata	-30	30-49	50+	Males	Females	Single	Married
Indoor Gymnasium	83	87	86	49	86	90	85	75	86	80	88	82
Lounge for elderly	82	85	80	61	91	82	88	73	83	81	82	82
Dance hall	74	75	73	74	66	79	73	70	73	71	79	72
Amateur theatricals	70	71	71	61	71	64	69	72	69	71	78	68
Lectures	62	59	58	74	80	59	64	65	64	60	61	63
Teen Agers' meeting rooms	51	59	53	13	38	56	52	44	46	55	58	49
Children's playground	48	46	48	66	55	54	49	39	47	49	49	50
Reading room	47	47	53	16	68	48	43	56	45	49	51	47
Children's creche	46	44	37	47	77	45	49	41	42	50	45	46
Art exhibitions	43	47	34	36	51	39	41	50	36	49	43	44
Morning and afternoon teas	33	33	30	25	49	35	34	31	31	34	37	32



age-groups, although, as might be expected, those indicating that they would support the former activity were most numerous in the youngest age-group, while the opposite tendency characterized the lounge for the elderly. It might be worthy of comment that whereas only 2% of each of the two lower age-groups indicated any participant interest in the lounge for the elderly, it was next to the indoor gymnasium in their list of desired community centre activities.

The next two items on the list are a **dance-hall** and provisions for **amateur theatricals** (74% and 70% respectively). Again, these items were higher than any of the others (excluding the two already mentioned) for all age-groups.

The other items were mentioned as desirable activities by more than half the sample: provision for **lecture-programmes**, and **teen-agers' meeting rooms**. The latter was favoured more by the Town and South Road people than by those from Okaiawa and Ararata, while the reverse is evident for lecture programmes.

The other items in order of expressed desirability are: **Children's playground** (more favoured by the country areas), **reading room facilities**, a **children's creche** (also more favoured by the country areas), **art exhibits and similar productions**, and regular provision for **morning and afternoon teas and suppers**.

The various items listed were usually favoured more by one particular age-group, and the figures in Table 87 indicate which age-groups gave the highest preference in each case.

TABLE 87.—AGE-GROUP PREFERENCES FOR COMMUNITY CENTRE ACTIVITIES

Under 30 years:	Indoor gymnasium
	Dance hall
	Teen-agers' meeting rooms
	Children's playground
	Morning and afternoon teas and supper
30-49 years:	Lounge for elderly
	Children's creche
50 years and over:	Amateur theatricals
	Lectures
	Reading room
	Art exhibitions

#### AVERAGE WEIGHTING OF ACTIVITIES DESIRABLE IN COMMUNITY CENTRE

When points have been allotted according to first, second or third choice, the same order is maintained as in the previous question, with an **indoor gymnasium** and a **lounge for the elderly** well above the other items.\*

The various age groups maintain the same order, with one exception—the 50 years-and-over age group give higher ranking to the **lounge for the elderly** (see Table 88).

\* As for Question 18, the maximum possible weighting for any item will be 4.

TABLE 88.—AVERAGE WEIGHTING OF ACTIVITIES CONSIDERED DESIRABLE IN THE HAWERA COMMUNITY CENTRE

	TOTAL	DISTRICT			AGE GROUPS			SEX		MARITAL STATUS		
		Town	South Rd.	Okatawa	Ararata	-30	30-49	50 +	Males	Females	Single	Married
Indoor gymnasium	1.99	2.17	2.10	.92	1.80	2.23	2.05	1.92	2.24	1.76	2.24	1.93
Lounge for elderly	1.80	1.89	1.71	.90	1.91	1.59	1.75	1.82	1.67	1.91	1.58	1.85
Dance hall	1.43	1.30	1.59	1.93	1.25	1.59	1.44	1.22	1.64	1.22	1.70	1.34
Amateur theatricals	1.34	1.34	1.13	1.77	1.25	1.06	1.31	1.63	1.21	1.42	1.37	1.20
Lectures	1.07	.95	.85	2.05	1.32	.93	1.03	1.27	1.08	1.06	.95	1.08
Teen Ager's meeting rooms	.95	1.12	1.05	.10	.66	1.14	.93	.80	.85	1.02	1.25	.89
Children's playground	.83	.70	.97	1.05	.91	1.17	.80	.54	.80	.85	.88	.81
Reading room	.82	.86	.85	.73	1.11	.72	.76	1.04	.74	.90	.81	.83
Children's creche	.72	.65	.57	.82	1.31	.66	.77	.67	.62	.80	.61	.74
Art exhibits	.60	.63	.45	.61	.75	.54	.56	.71	.45	.74	.57	.61
Morning and afternoon teas	.49	.48	.47	.39	.68	.51	.49	.44	.44	.54	.53	.48

## WHICH OF THE ACTIVITIES WOULD YOU ATTEND IN THE HAWERA COMMUNITY CENTRE?

The order of the items is considerably changed when they are listed according to the likelihood of attendance (see Table 89). **Amateur theatricals** and **lectures** now occupy the two leading positions, while **art exhibitions**, previously very low on the list, is up to fourth place. The percentages for the various age groups are very similar in each of these items, with the 50 years-and-over group slightly in the lead. The **indoor gymnasium** and the **dance-hall** would be patronised mainly by the youngest age-group, and this accounts for their respective positions of third and fifth on the list. Likewise the four items at the bottom of the list (**children's creche**, **lounge for the elderly**, **children's playground**, and **teen-agers' meeting rooms**) are all activities specifically related to one particular age group. **Morning and afternoon teas** and **supper** would be considered by about one-fifth of all age groups, and slightly more would visit the **reading room** if one were provided.

## DISTRICT PREFERENCES

Different emphases are shown by the various districts covered by the survey, as indicated below.

### Town Sample

The people in the Hawera township area follow the same pattern of preferences as the total sample in indicating what they consider should be in the community centre. One must realise that approximately 52% of the total sample is drawn from the town, and there is likely to be more agreement between Hawera and total figures than with any other combination.

The only activity for which the percentage in favour in the town sample was less than for any of the other districts was the **children's playground**.

The items it favoured more than any other district were: **Indoor gymnasium**, **dance-hall** and **teen-agers' meeting rooms**.

Those activities which town people are more likely to attend than people from other districts are: **Indoor gymnasium**, **art exhibitions**, **lounge for the elderly**, and **teen-agers' meeting rooms**.

### South Road Sample

The South Road residents gave the same preference order as the total sample and the Hawera township sample with one exception—a **children's playground** drops one place.

Three items receive less stress than any of the other districts: **Lectures**, **children's creche** and **art exhibitions**. This is reflected in the low average weightings given to these activities.

Only one item receives more support in terms of "would attend" than any other district, namely the **dance hall** (50%), although more support than this would be given to three other activities in the com-



TABLE 89.—WHICH OF THE FOLLOWING ACTIVITIES WOULD YOU ATTEND IN THE HAWERA COMMUNITY CENTRE ?

	DISTRICTS				AGE GROUPS				SEX		MARITAL STATUS	
	Town	South Rd.	Okaiawa	Ararata	-30	30-49	50+		Males	Females	Single	Married
TOTAL	%	%	%	%	%	%	%	%	%	%	%	%
Amateur theatricals	45	35	51	35	42	46	47	39	50	46	47	47
Lectures	44	38	64	46	41	39	48	48	40	40	45	45
Indoor gymnasium	40	42	11	25	59	38	21	51	28	61	34	34
Art exhibitions	29	34	18	31	20	29	33	24	34	29	30	30
Dance hall	28	33	15	28	51	26	9	30	26	44	24	24
Reading room	25	24	5	37	21	25	30	26	24	28	24	24
Morning and afternoon teas	18	15	18	28	19	19	15	15	20	19	17	17
Children's creche	9	7	13	12	12	12	1	6	12	—	11	11
Lounge for elderly	8	6	—	—	2	2	23	7	9	9	8	8
Children's playground	8	8	11	5	16	8	2	3	13	—	10	10
Teen Ager's meeting rooms	6	8	2	6	22	1	—	5	8	20	3	3

munity centre by the South Road residents—the **indoor gymnasium**, **lectures** and **amateur theatricals**, in that order.

### Okaiawa Sample

The order of preference for community centre activities is somewhat different for the Okaiawa people. Highest on their list of priorities are the **dance hall** and **lectures**, followed by a **children's playground**, a **lounge for the elderly** and **amateur theatricals**.

The average weightings given to **lectures** is higher than for any other item, and higher than that given by any other district. Also, the weighting given to a **dance-hall**, **amateur theatricals**, and a **children's playground** is higher than that given by other districts.

The lowest weighting was for a **teen-agers' meeting rooms** (much lower than the other districts).

As might be expected from the above figures, the number who indicate that they "would attend" **lectures** in the community centre is higher than for other districts—64% of those interviewed at Okaiawa. Also they share with Hawera township the highest percentage which would attend **amateur theatricals**. It is surprising, however, to discover that only 15% (the lowest figures for all districts), would attend **dances**. Other activities for which they give the lowest percentage of all districts are **indoor gymnasium**, **reading room**, **teen-agers' meeting rooms**.

### Ararata Sample

Although no one from the Ararata area indicated that they would make use of a **lounge for the elderly** this item received a higher priority than it did from any other area. Next follow an **indoor gymnasium** and **lectures**, and a **children's creche** is high on the list.

The lowest item on their list is the **teen-agers' meeting rooms**.

The "would attend" figures are highest for **lectures**, but in only two items were the figures from this district higher than those from all other districts—**reading room** and **morning and afternoon teas and supper**. The nil return for attending a lounge for the elderly is partially explained by the fact that there were only 13 people aged 50 years-and-over in this sample.

## ADDITIONAL FACILITIES

In addition to the specific items considered above (which were listed on a card and shown to each respondent during the interview), opportunity was given to suggest any other facility which should be considered important in the planning of the community centre. Fifty items were mentioned, most of them only once (e.g. a paddling pool, a left-baggage depot, a sound-proof room). The following items were ones mentioned more than once: Music room (3), meeting rooms (5), tennis courts (2), skating rink (6), permanent snack bar (2), public lounge (4), orchestra (2), acoustically designed hall (4), cloak and shower rooms (2).

Among the items more frequently mentioned, many were similar in nature and they have been grouped as follows:—

	Suggestions
Large meeting hall, town hall, concert hall, auditorium, picture theatre	41
Swimming baths, tepid baths	22
Ladies' rest-rooms, toilet rooms	13

### COMMENTS ON LEISURE-TIME FACILITIES IN HAWERA FOR VARIOUS GROUPS

Respondents were asked to consider the facilities in Hawera for various sections of the community (e.g. the elderly), and comments were invited on any of the groups listed on a card which was shown to the person being interviewed. The number of comments recorded about each group was as follows:—

Pre-school children	361
Primary-school children	363
Secondary-school children	386
Youth (say 17-21 years)	441
The average adult	348
The elderly	372

Sometimes more than one comment was made, but even making allowance for this fact the above comments represent opinions from almost sixty per cent. of those interviewed. Each district gave a comparable number of comments with the exception of Okaiawa, where the number was generally greater than the average for the other districts. The percentage figures that are mentioned in the following discussion represent the proportion of comments made about any particular group.

A review of the responses shows that more than half the comments are favourable towards the leisure-time facilities for pre-school children, primary-school children, secondary-school children and the average adult. Approximately two-thirds of the comments about the facilities for youth and the elderly are unfavourable. Details of the nature of these comments are contained in Tables 90-95, but for convenience all the favourable replies have been grouped below as "adequate" and the unfavourable as "inadequate," and the percentage of these comments about each group is as follows:—

	Adequate	Inadequate
Pre-school children	50	39
Primary-school children	59	37
Secondary-school children	59	39
Youth	32	66
Average adult	63	36
Elderly	36	63



TABLE 90.—COMMENT ON LEISURE-TIME FACILITIES IN HAWERA FOR PRE-SCHOOL CHILDREN

	DISTRICTS				AGE GROUPS				SEX	
	TOTAL	Town	South Rd.	Okaiawa	Ararata	-30	30-49	50+	Males	Females
	%	%	%	%	%	%	%	%	%	%
Adequate	47	46	56	37	38	51	42	52	39	55
Very good	3	6	1	—	—	1	3	4	2	5
Inadequate	22	22	22	29	6	26	25	15	23	21
More facilities needed	9	10	8	4	19	6	12	4	9	7
More kindergartens needed	7	9	7	—	—	7	6	7	5	9
Poor organization	1	2	1	—	6	2	2	2	2	1
Unnecessary	11	5	5	30	31	7	10	16	20	2

TABLE 91.—COMMENTS ON LEISURE-TIME FACILITIES IN HAWERA FOR PRIMARY SCHOOL CHILDREN

	%	%	%	%	%	%	%	%	%	%
Adequate	59	57	65	55	70	64	54	65	55	61
Inadequate	20	14	21	40	12	27	19	15	22	18
More outdoor sports needed	8	13	4	—	6	5	11	7	6	11
Unsatisfactory facilities (especially baths, 5%)	8	11	5	3	—	2	10	7	12	4
Unsuitable	1	2	—	—	—	1	2	—	1	2
Parent participation needed	2	1	3	—	6	—	2	2	1	2
Unnecessary	2	2	2	2	6	1	2	4	3	2

TABLE 92.—COMMENTS ON LEISURE-TIME FACILITIES IN HAWERA FOR SECONDARY SCHOOL CHILDREN

	DISTRICTS				AGE GROUPS				SEX	
	Town		South Rd.		Okatawa		Ararata			
	%	%	%	%	%	%	%	%	Males	Females
Adequate	56	59	68	33	70	57	54	59	50	64
More than adequate	3	4	1	—	—	—	4	3	5	—
Inadequate	18	15	14	31	6	22	19	12	18	17
Outdoor facilities inadequate	16	12	14	33	—	14	15	20	24	28
General facilities inadequate	3	5	1	1	6	5	3	3	2	4
Youth groups needed	1	1	1	1	1	1	2	—	—	3
Inadequate direction	1	2	—	—	6	—	1	1	—	2
Unnecessary	1	1	1	1	6	1	2	1	1	1
Other	1	1	—	—	—	—	—	1	—	1

	COMMENTS ON LEISURE-TIME FACILITIES IN HAWERA FOR YOUTH.									
	Town		South Rd.		Okatawa		Ararata			
	%	%	%	%	%	%	%	%	Males	Females
Adequate	31	28	38	27	54	28	29	38	32	31
Churches provide sufficient	1	1	—	—	4	—	1	2	—	2
Inadequate	43	40	47	66	11	41	45	42	42	44
More sports facilities needed	11	18	3	—	4	12	14	5	12	10
Poorly organized	5	6	3	—	8	7	5	3	5	5
Not properly directed	4	2	7	5	8	5	3	5	4	4
Encouragement needed	3	3	2	2	4	6	1	3	4	2
Unnecessary	1	1	—	—	8	1	1	1	1	1
Other	1	1	—	—	3	—	1	1	—	1

TABLE 93.—COMMENTS ON LEISURE-TIME FACILITIES IN HAWERA FOR YOUTH.

TABLE 94.—COMMENTS ON LEISURE-TIME FACILITIES IN HAWERA FOR THE AVERAGE ADULT

	DISTRICTS				AGE GROUPS				SEX	
	Town		South Rd.		Okaiawa		Araratia			
	%	%	%	%	%	%	%	%	Males	Females
Adequate	59	56	79	3	34	79	—	—	50 +	60
More than adequate	4	6	—	—	—	—	—	—	49	4
Inadequate	26	21	15	3	62	5	—	—	60	28
Need more halls, community centre	3	5	—	—	—	—	—	—	3	3
Unattractive	1	2	—	—	2	—	—	—	2	1
Could be extended	3	5	—	—	—	—	—	—	3	5
Should provide own	3	2	1	1	2	16	—	—	5	3
Other	1	3	2	—	—	—	—	—	3	—

TABLE 95.—COMMENTS ON LEISURE-TIME FACILITIES IN HAWERA FOR ELDERLY

	%	%	%	%	%	%	%	%	%	%
Adequate	33	33	40	26	35	44	30	31	32	34
Very well catered for	3	4	2	2	—	—	3	5	2	4
Inadequate	43	38	45	70	25	37	45	46	42	45
Accommodation needed	8	10	5	—	5	7	10	5	9	6
More entertainment needed	7	8	4	—	—	6	8	6	10	5
Club rooms needed	4	4	4	2	10	5	2	5	3	4
No community responsibility	1	2	—	—	5	1	2	—	2	1
Other	1	1	—	—	—	—	—	2	—	1



It is not sufficient to point out that the two groups considered to be inadequately provided for are youth and elderly; we should discover whether this opinion is characteristic of all the age-groups, or whether those people directly concerned with any particular group feel most strongly about it. The break-down of the responses in terms of age-groups is given in Table 96 to provide this information, and we see that there is a greater awareness on the part of the under 30 years age-group of the inadequacies (real or imagined) of the facilities for

TABLE 96.—AGE-GROUP COMMENTS CONCERNING LEISURE-TIME FACILITIES (IN PERCENTAGES)

	Adequate			Inadequate		
	Years			Years		
	—30	30-49	50+	—30	30-49	50+
Pre-school children ....	52	45	56	41	45	28
Primary-school children ....	64	54	65	35	42	29
Secondary-school children ....	57	58	62	42	40	36
Youth ....	28	30	40	71	68	58
Average adult ....	67	63	56	33	34	43
Elderly ....	44	33	36	56	67	62

youth in Hawera. They are not alone in this belief, however, for the other age-groups are also critical of the facilities, particularly with regard to sport, but also because of a lack of encouragement and direction. There were comments such as: "They won't join facilities already offering," and "dances are uncontrolled."

Although the oldest age-group members consider that the facilities for the elderly are inadequate, it is the middle age-group which feels most strongly about this. Perhaps they are looking ahead to a time when they will be using whatever facilities are offering, or have had experience of their own old folk needing more facilities than are offering. The three items most frequently mentioned by all age-groups were: The need for more and better accommodation, the desirability of more entertainment, and the necessity for provision of club rooms for the elderly. This feeling is reflected in the expressed desire for a lounge for the elderly mentioned by all age-groups when discussing the facilities in the community centre.

Leisure-time facilities for the average adult are considered adequate by sixty-seven per cent., although the figure is somewhat lower from the oldest age-group (46%). The main specific criticism is about the lack of suitable halls.

The facilities for secondary-school children are criticised mainly in reference to the need for more outdoor facilities (16%). This general criticism also applies to primary-school children's facilities, but special attention is drawn by five per cent. of the respondents to the unsatisfactory nature of the swimming baths.

TABLE 97.—ANY LEISURE-TIME ACTIVITIES IF FACILITIES WERE AVAILABLE ?

	DISTRICT				AGE GROUPS				SEX		MARITAL STATUS	
	Town	South Rd.	Okaiawa	Ararata	-30	30-49	50+		Males	Females	Single	Married
TOTAL	%	%	%	%	%	%	%		%	%	%	%
Yes	14	5	10	15	23	15	5		13	16	26	12
No	80	89	82	84	70	80	90		84	76	70	72
Don't know	6	6	8	1	7	5	5		3	8	4	6

TABLE 98.—LIKE TO PARTICIPATE IN MORE OF ACTIVITIES ALREADY EXISTING ?

	%	%	%	%	%	%	%	%	%	%	%	%
Yes	30	23	13	39	40	34	15		32	29	38	28
No	65	72	80	58	56	60	82		64	66	57	67
Don't know	5	5	7	3	4	6	3		4	5	5	5

TABLE 99.—SPECIFIC DESIRED PARTICIPATION IN ACTIVITIES ALREADY IN HAWERA

	TOTAL	DISTRICTS				AGE GROUPS				SEX	
		Town	South Rd.	Okatawa	Ararata	-30	30-49	50+	Males	Females	% %
OUTDOOR SPORTS—(Tennis, 8%; bowls, 7%; golf, 6%; swimming, 5%; cricket, 4%; football, 3%; table tennis, 3%; other, 12%)	48	48	47	72	38	56	42	41	53	43	
INDOOR SPORTS—(Indoor bowls, 7%; indoor basketball, 4%; other, 2%)	13	13	18	—	3	7	15	7	17	7	
DRAMA	10	10	10	—	12	9	11	7	5	15	
MUSIC	6	5	10	—	9	2	8	7	5	7	
DANCES	5	5	5	—	9	7	5	—	3	7	
LECTURES, ARTS and CRAFTS	4	2	5	—	18	5	4	—	3	6	
SOCIAL SERVICE	3	5	—	—	—	—	2	22	4	3	
HOBBIES	3	3	2 <sup>A</sup>	—	6	4	3	4	1	5	
FILM SOCIETIES	3	3	2 <sup>A</sup>	—	3	1	5	4	4	4	
OTHER	5	6	—	28	2	9	5	8	5	3	



The middle age-group is the one most critical of the facilities for pre-school children, presumably because of first-hand experience of their needs. Specific reference is made to the need for more kindergartens in Hawera. It is interesting, however, to note that some of the respondents from Okaiawa and Ararata (30% and 31% respectively) consider that facilities for pre-school children are unnecessary. This seems strange when it is remembered that in answer to the question about facilities in the community centre, both districts give a higher priority to a children's playground and a children's creche than do either of the other districts.

If, as indicated in the answers to the previous question, leisure-time facilities in Hawera for the average adult are considered to be adequate by sixty-seven per cent. of those interviewed, it will be interesting to see how many say that there are leisure-time activities in which they would like to participate if facilities were available in Hawera. The answers to Question 8 reveal that there is no disparity, as only fourteen per cent. name activities of this nature. The majority of these people belong to the under 30 years age-group, and represent twice as many men as women (see Table 97).

Sports form the main category of activities, particularly indoor sports, forty-two per cent. of the total activities mentioned being of this nature (badminton 12%, indoor basketball 6%, table tennis 6%, indoor bowls 6%, other specific indoor sports 12%). Seventeen per cent. of the items listed are outdoor sports, with swimming (7%) the only single item frequently mentioned. Musical activities, including choir and operatic society, are mentioned by nineteen per cent., and arts and crafts (e.g. pottery classes) account for six per cent. of the suggestions. The other activities mentioned were various, with social clubs of various kinds (e.g. married people's club) representing the most important item.

Perhaps this indication of the generally satisfactory number of existing adult leisure-time activities is misleading. It may be that although there is no dearth of facilities, people are not entirely satisfied with those facilities already existing. The answers to Question 9 should inform us on this point. The question was: "Would you like to participate in more of the activities already existing in Hawera?" If the person answered "Yes" he or she was asked to indicate which ones, and why advantage was not already being taken of the facilities offering.

The number of people who indicate that they would like to participate in more of the activities already existing in Hawera (30%) is twice as large as the number indicating the likelihood of participating in activities not available at present. The figures are highest for the Town and Ararata areas, and again highest for the youngest age-group (see Table 98).

Nearly half of the activities referred to are outdoor sports, with indoor sports next on the list (13%). Both these items are mentioned primarily by the Town people, with men in the majority. All age-

TABLE 100.—REASONS FOR NOT PARTICIPATING IN ALREADY EXISTING ACTIVITIES

	DISTRICTS					AGE GROUPS				SEX	
	TOTAL	Town	South Rd.	Okaiawa	Ararata	-30	30-49	50+	Males	Females	
Time difficulties	41	50	33	46	4	32	46	48	54	28	
Family ties	18	17	30	23	8	21	20	4	7	33	
Transport difficulties	17	4	33	8	72	20	16	14	16	17	
Poor facilities	9	12	—	—	4	14	7	4	12	5	
Personal reasons	6	6	—	15	8	7	5	4	6	5	
Health and age	6	7	2	8	—	1	5	22	4	8	
No openings	2	2	2	—	4	4	—	4	—	3	
Financial reasons	1	2	—	—	—	1	1	—	1	1	

groups mention the outdoor sports frequently, with the under 30 years in the majority, but for the indoor sports it is the middle age group who are primarily concerned. One-fifth of the references are to drama (mainly by women) and other items of importance are: Music 6%, dances 5%, lectures (including arts and crafts) 4%, social service 3%, hobbies 3%, and film societies 3% (see Table 99).

What are the reasons behind non-attendance at these functions? Is it because of **poor** facilities, or are there personal difficulties which prevent a person from attending even though the desire is there? One finds that personal reasons are the common explanation, as indicated in Table 100.

Difficulties in finding time account for forty-one per cent. of the explanations, family ties for eighteen per cent. and personal reasons including health and age for twelve per cent. When to this list is added the one per cent. who state "financial reasons" as the explanation, we find that non-participation is due to personal reasons in seventy-three per cent. of the cases. Transport also presents a problem for the South Road and Ararata residents. This leaves only eleven per cent. of the reasons which are directly related to the inadequacies of the facilities offering. This does not mean that people would not become more active participants in leisure-time activities if facilities were improved or increased. It merely indicates that the degree to which present facilities are inadequate is not an important reason for non-participation according to the people interviewed.

## TOWN-COUNTRY RELATIONSHIPS

As an introduction to the topic town-country relationships the following question was asked: "What do you do with the children when you spent a morning or afternoon in Hawera?" This was designed mainly to discover whether country people experienced much difficulty in providing something for the children to do while they (the parents) were doing their shopping.

Unfortunately the answers did not refer to the entertainment or disposal of the children while the parents were otherwise engaged, but to the decision to bring them to town too or leave them at home. In seventy per cent. of the cases it is the practice of the parents to take the children with them. Other parents, however, find it necessary to split the family, one parent staying at home while the other goes out (13%). In four per cent. of the cases older children look after the younger ones, and in most of the other cases a parent, grandparent or neighbour acts as a baby sitter.

Insofar as seventy per cent. of the parents concerned take their children with them when they spend a morning or an afternoon in Hawera, it would seem that the community centre could cater for the needs of these people (numbering 144 in our sample) by providing facilities such as creche, play-centre or kindergarten.



TABLE 101.—ATTEND MAINLY LOCAL OR HAWERA FUNCTIONS ?

	DISTRICT				AGE GROUPS			SEX		MARITAL STATUS	
	Town	South Rd.	Okaiawa	Ararata	-30	30-49	50 +	Males	Females	Single	Married
TOTAL	%	%	%	%	%	%	%	%	%	%	%
Local	31	35	15	36	17	57	13	33	29	16	35
Hawera	35	37	41	26	40	37	21	33	39	47	32
Both	27	25	24	35	23	31	21	30	23	35	25
Don't know	7	3	20	3	2	9	8	4	9	2	8

TABLE 102.—ADEQUATE CO-OPERATION BETWEEN TOWN AND COUNTRY ?

	%	%	%	%	%	%	%	%	%	%	%
Yes .....	49	57	26	43	46	46	58	51	47	50	49
No .....	27	22	18	43	24	31	24	32	23	22	28
Don't know .....	24	21	56	14	30	23	18	17	30	28	23

## LOCAL FUNCTIONS OR HAWERA?

The residents in all districts except the Town were asked whether they tend to go **mainly** to local functions or to Hawera functions for social gatherings or dances. There is no marked preference for either locale, approximately the same proportions reporting that they go to local functions, Hawera functions, or both, with the balance slightly in favour of Hawera. The tendency to go to the town for social gatherings is directly related to age, the members of the youngest age-group being in the majority (40%) and the oldest age-group in the minority (21%). Also, single people (especially single women) prefer Hawera functions (see Table 101).

The reasons given for this preference are mainly in terms of "there's more to do in town." Some have their employment in the town, and others have their closest friends there, and therefore tend to go to the town for their social functions. A frequent explanation was that "there is little doing, locally."

Among those who go mainly to local functions, the fact that their friends are mainly in the district rather than in Hawera township influences many of them in deciding between local and town functions. Some go to local gatherings because they are closer to hand, but an equal number do so because they "believe in supporting local affairs." The cost and difficulties of transport to Hawera also add weight to the decision to attend local functions.

Many of those who go to both state that they just go to whatever happens to be arranged for a particular day, irrespective of where the function is located. Others refer to the fact that they have friends in both places, or that local functions alone are not sufficient.

One may say that in general there is no antipathy towards Hawera as a centre for social gatherings on the part of the country residents, and that, other things being equal, if more were provided in the town it is likely that the country areas would lend their support.

## ADEQUATE CO-OPERATION BETWEEN TOWN AND COUNTRY?

"Do you think that there is adequate co-operation between town and country?" Nearly one quarter of the people who were asked this question were unable to answer it. In spite of this inability (or reluctance), forty-nine per cent. believe that there is adequate co-operation, the Town people being a little more certain than the country areas (see Table 102).

Many supporting statements are given both by those who claim that there is not adequate co-operation and by those who claim the opposite. The Royal Tour and the Queen Carnival are mentioned as examples of excellent co-operation between town and country people, and together make up twenty-seven per cent. of the comments. Some people note that the town and country people are interdependent,

TABLE 103.—COMMENTS ON LACK OF CO-OPERATION BETWEEN TOWN AND COUNTRY

	DISTRICTS				AGE GROUPS				SEX	
	Town	South Rd.	Okatawa	Ararata	-30	30-49	50+	Males	Females	
	%	%	%	%	%	%	%	%	%	
Both to blame .....	16	12	31	7	6	14	21	17	15	
Town people prevent co-operation .....	25	14	44	41	26	29	18	27	24	
Country people prevent co-operation .....	10	15	2	11	13	8	16	13	8	
They don't meet often enough .....	14	15	14	11	16	15	8	11	16	
Different interest and outlooks .....	12	8	19	11	23	10	5	12	12	
Borough and County Councils conflict .....	4	4	—	7	3	4	5	6	1	
Restrictions because of milking times .....	3	3	5	4	—	5	3	5	1	
Facilities for mixing inadequate .....	2	—	—	—	—	2	3	—	4	
Farmers' parking problems not considered .....	2	—	5	—	—	4	—	3	1	
Country transport is difficult .....	2	4	—	—	3	1	3	3	1	
Co-operation is not organized .....	2	4	—	—	3	1	3	1	3	
Other .....	8	10	10	8	7	7	15	2	14	



and that they "seem to pull together" (25%). The interdependence is stressed more by the country areas than by the Town. Local bodies and other community organisations are pointed out as evidence in support of the contention that co-operation is present (see Table 103).

Those people who say that there is not adequate co-operation do not always give reasons for their belief but sometimes just say that "both are to blame" for the lack of co-operation. Others point the finger at the country people and say that they are the ones who prevent co-operation because "they don't mix with the rest," or are always complaining. On the other hand the town dweller comes in for even more blame than the country person, and we find phrases such as: "the town man is jealous of the country," "town people only want us for our money." It would be a mistake, however, to assume that these complaints about the town men all come from the country. One quarter of the Town sample comments are of this nature.\* Other reasons given for the lack of co-operation are that the two groups of people do not meet often enough because of travel difficulties, distance, the time of milking on farms, and the fact that co-operation is not organised. A few people remark that there is conflict between the Borough and County Councils, and the parking problem mentioned in another question is this time related to the difficulties confronting the farmer who arrives in town to find all the parking places taken by town dwellers.

### WHICH CLUBS WILL MAKE USE OF THE COMMUNITY CENTRE?

Respondents were asked to indicate which of the clubs to which they belong would, in their opinion, make use of the community centre. In many cases the question was not applicable, as over half of the people interviewed did not belong to any clubs. In Okaiawa only three per cent. belonged to a club of some kind, and analysis of their replies in terms of percentages would be meaningless. The other districts, however, had a sufficient number of club members to warrant an analysis of the replies (Town 59%, South Road 33%, Ararata 58%, Total Sample 47%).

Sports clubs are listed (see Table 104) as the most likely clubs to avail themselves of the facilities offered by the Community Centre, with twenty-four clubs mentioned by name (25%). The clubs mentioned most often were: Alpine, football, indoor bowls, table tennis, badminton, basketball, tennis, bowling, marching-association,<sup>†</sup> in that order. Professional and social interest clubs are next on the list (14%),

\* The figures for Okaiawa and Ararata in Table 103 are not necessarily indicative of opinion in the districts, as there are only 9 and 27 comments respectively in relation to this part of the question.

† A leisure-time pursuit which is peculiarly and almost uniquely restricted to New Zealand (with off-shoots in Australia) is the organisation of young women into "marching-teams." The teams enter into competition with displays of complicated marching patterns, timed by band music. Each team adopts a uniform which is a characteristic, often bizarre and abbreviated, style of dress. Many teams are sponsored by business firms, the team members being drawn largely from the staff.

TABLE 104.—CLUBS SUGGESTED AS PROBABLE USERS OF COMMUNITY CENTRE

	DISTRICTS				AGE GROUPS				SEX	
	TOTAL	Town	South Rd.	Okaiawa	Ararata	-30	30-49	50+	Males	Females
Sports Clubs .....	25	28	19	—	15	43	24	12	34	17
Professional & Social Interest Clubs .....	14	18	4	—	5	6	16	19	17	10
Women's Clubs .....	12	10	15	—	16	7	12	16	—	23
Educational Clubs .....	10	13	6	—	2	5	13	8	5	14
Music Clubs .....	5	5	3	—	9	4	5	6	4	6
Social Welfare Clubs .....	3	3	4	—	2	2	3	2	2	4
Farmers' Clubs .....	3	—	6	—	12	7	2	—	5	1
Political Clubs .....	2	1	7	—	18	6	1	1	2	3
Hobbies .....	1	1	1	—	—	1	1	1	1	1
None .....	3	1	3	—	11	2	2	5	5	1
Don't know .....	22	20	32	—	21	17	21	30	25	20
Not applicable .....	53	41	67	97	42	47	53	59	56	51

and include the Old Folks' Association, lodges, church groups, Air Force Association, Junior Chamber of Commerce, and Rotary. Women's clubs are mentioned by ten per cent. of those answering the question (23% of the women's replies), the two most frequently listed being the Women's Division of Federated Farmers, and the League of Mothers. Clubs which may be described as "educational" (adult education, drama, Parents and Teachers' Association) form the only other large group (10%). Other groups of clubs mentioned are: music (5%), social welfare (3%), farmers' (3%), political (2%), hobbies (1%). Three per cent. of the replies indicate that none of the clubs of which the respondent is a member is likely to use the community centre facilities, while twenty-two per cent. "don't know."

It appears that there should be adequate support of the community centre by the clubs, if the opinions of club members are reliable, as a total of seventy-six different clubs were mentioned as likely users of the community centre.

### WHO SHOULD PAY?

As most of the discussion in the district has been about the nature of the building which is to be erected and little about the meeting of recurring expenditure, it was thought desirable to include a question about the running costs of the community centre. Respondents were asked: "Who should pay for the running costs of the community centre?"

Over half of the people interviewed believe that the community centre should be self-supporting—that those people who use it should have to bear the cost of running it. This opinion was common to all districts and age-groups, and to men and women (see Table 105). A few are of the opinion that the users should receive support from other sources, naming either the ratepayers or the Borough Council (5%). Others feel that the users should pay for it but that the elderly and young people should be exempt from this liability. The Borough and County Councils (either one or the other or both) are mentioned by approximately one-fifth of the respondents, while some (2%) feel that the Government should meet the running costs. The vague term "everybody" is used by seven per cent. while one per cent. think that it is the responsibility of the "town." The only other item of importance is the suggestion that there should be "fund-raising" efforts (3%), which include street-day collections, carnivals and donations. The people who say that they "don't know" amount to nine per cent.

From these figures it is evident that the users are considered to be the main contributors to the running costs of the community centre, although half the people feel that there should be some other source of income.

TABLE 105.—WHO SHOULD PAY RUNNING COSTS OF COMMUNITY CENTRE ?

	DISTRICTS					AGE GROUPS					SEX	
	TOTAL	Town	South Rd.	Okatawa	Ararata	-30	30-49	50+	Males	Females		
Self-supporting by users	52	49	54	48	64	52	48	56	54	49		
Ratepayers and Councils	15	17	11	15	13	9	18	13	17	13		
Everybody	7	6	12	—	8	7	7	8	7	8		
Borough Council	4	5	5	2	1	4	6	2	4	4		
Fund raising	3	1	6	10	1	2	5	1	3	4		
Ratepayers and users	3	5	—	—	1	2	3	5	3	3		
Government	2	3	3	3	—	3	2	1	3	2		
Borough Council and users	2	2	1	2	1	5	1	1	1	2		
Town	1	2	—	3	—	4	—	—	—	2		
Trust Fund												
Users except elderly and young	2	2	1	2	3	1	3	4	3	2		
County Council												
Don't know	9	8	7	15	8	11	7	9	5	11		



## OTHER COMMENTS

At the conclusion of the interview, respondents were asked if they would like to make any other comments. Most of these comments were directly related to the community centre, no other single comment being mentioned by more than five people. Some were critical of the appearance of the town and the condition of the streets, others stressed the need for more women's rest-rooms, and attention was drawn to the need for improved library facilities. A few made positive suggestions such as the provision of more seats at suitable places in the town, and the improvement of Maori-pakeha relationships. The swimming baths received some criticism, and a complaint from the rural areas was that country people get a "raw deal" in the allocation of theatre seats and parking space.

The comments on the proposed community centre were much more numerous—130 people passing some remark indicative of their attitude towards the scheme. For convenience, these comments have been grouped as follows:

	No. of comments
Community Centre an excellent idea ....	16
Community Centre must be carefully planned ....	16
Must have a large meeting hall ....	8
Rest rooms and kitchen facilities important ....	10
Other specific facilities mentioned once only (e.g. lockers should be provided) ....	6
Management problems must be considered ....	4
Various objections to the idea of a Community Centre (e.g. C.C. not needed, old people's home needed first) ....	20
Criticisms of plans and changing plans ....	11
Hurry and build Community Centre! ....	39

## 8 : THE MAORI SURVEY

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### GLOSSARY

The following explanatory notes are given for the information of readers who are unfamiliar with matters concerning the Maori people. Each of the terms is followed by an approximate guide to pronunciation. Dialectal differences have been ignored and, generally speaking, standard Maori has been adopted as the pattern. The vowel sounds are as follows:

a:	(ah)	—	as in father
e:	(eh)	—	as in ferry
i:	(ee)	—	as in fee
o:	(o)	—	as in north
u:	(oo)	—	as in tooth

The first syllable is slightly stressed, the others are not accentuated.

**Taranaki:** (Tah-rah-nah-kee)

Originally the Maori name for Mount Egmont. Now applied to the surrounding district.

**Maori:** (Mah-or-ee)

The indigenous Polynesian people of New Zealand.

**Pakeha:** (pah-keh-hah)

The Maori term for a person of full European blood.

**Meeting House:**

This term usually refers to a large, single-roomed hall, with a front open porch, often extensively carved and decorated and named after the eponymous ancestor of the tribe or sub-tribe. It is used for tribal meetings such as funerals (tangi), church services, political discussions, and as sleeping quarters when visits are made by parties from other maraes. Because of its traditional associations it is not usually used for lesser social activities. Many maraes have a separate hall for this purpose.

**Pa:** (pah)

A small Maori village. The term is now used in two ways: either to refer to a group of dwellings around a marae, or simply to a more extended grouping of homes and farms occupied by Maoris.

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[EDITORIAL NOTE: J. E. Ritchie, B.A., Lecturer in Psychology, Victoria University College, compiled the "Glossary."]

**Marae:** (mah-rah-eh)

1. Specific meaning: the open area of ground in front of the tribal or sub-tribal meeting house.
2. Wider use: the general area around the meeting house including buildings such as the meeting house itself, the dining hall and cookhouse, as well as the meeting ground mentioned above. The marae is used for gatherings and meetings of almost any nature, such as church services, birthdays, weddings and funerals, as well as sports functions and dances. In short, the marae has functioned as a community centre for centuries.

**Tribal Committees:** (Established under section 14 of the 'Maori Social and Economic Advancement Act' 1945)

Each committee is elected every two years by the local Maori population. Its functions are varied and may be grouped broadly under two categories: first, to provide a link between the local people and the Government "Department of Maori Affairs"; second, to guide social and economic welfare and exert disciplinary powers in the local area.

(For a full statement of powers see section 12 of the above Act.)

**Maori Wardens:**

Persons appointed by the Minister of Maori Affairs to act, in an honorary capacity, as enforcing agents at the direction of the tribal committees. In effect the Maori warden becomes most often a liquor warden watching for offences against the liquor laws as they apply to maraes, hotel bars and public places.

**Maori Women's Welfare League:**

A social welfare organization whose aims include the improvement of health, child care and domestic conditions, as well as social activities. The league was established in 1952 and is closely linked with the **Maori Social and Economic Advancement Act** (above).

**Women's Institute (W.I.):**

A social and educational organization for women, both Maori and pakeha. Collectively the organisations are known as the New Zealand Country Women's Institutes.

**Family Benefit Payments:**

Under the **Social Security Amendment Act** of 1945 the Government of New Zealand makes a weekly payment of ten shillings for each child (pakeha or Maori) under the age of 16 years (or till the child is 18 if a full-time student). The sum is paid in monthly instalments to the mother or guardian of the child.

**Ratana Movement or Faith:** (Rah-tah-nah)

An indigenous Maori religion founded by the faith healer Tahu-potiki Wiremu Ratana (b. 1870 - d. 1939) during the influenza epidemic of 1918 on the basis of visions seen during an illness at that time. It achieved rapid popularity and is still very active, particularly in Taranaki, in political, social and welfare activities,

as well as in church affairs. The present strength is about 17,000 members, making it the largest of the religions founded by Maoris for Maoris. Among Maori religious professions generally it takes second place, being exceeded only by the Church of England with 32,578 Maori adherents (1945 Census).

#### **The Maori King Movement:**

The "King movement" was established by the Maoris in 1858 in an endeavour to amalgamate the various movements of a nationalist kind which were a natural reaction on the part of the Maori people to the rapid pakeha expansion and to the defeats suffered during the wars of the previous twenty years. It was the aim of the movement to establish a Maori monarch who could negotiate with the English monarch on equal terms and thus protect the Maori people from the imminent loss of their lands. The movement failed to get national support and was soon involved in the costly and futile Waikato war which began in 1860. The Maori defeat in the 1860's was followed by harsh reparation in the form of land confiscation and the resulting anti-pakeha feeling entrenched the King movement in the Waikato district and, to a lesser extent, in neighbouring Taranaki.

The fifth Maori King is now reigning and, while the movement has lost much of its extreme nationalist quality and is no longer anti-pakeha, it remains a social force in the Waikato area in all matters concerning Maori welfare.

**Tohu-Te Whiti Movement:** (To-hoo Teh Whee-tee) (The 'wh' sound is produced by using the English 'f' but without allowing the top teeth to touch the bottom lip.)

A Maori nationalist prophetic cult which originated (1865) in the resentment over land confiscations which followed the Maori-pakeha wars in Taranaki. Te Whiti (b. 1831 - d. 1907), originally a supporter of the King movement, formulated a mystical religious doctrine the object of which was to keep the Maori people isolated from the pakeha by passive resistance to European settlement till the arrival of the prophesied 'Day of Reckoning'. He was supported by Tohu (b. circa 1837 - d. 1907), his brother-in-law by marriage. The movement gained extensive support in Taranaki but when rivalry developed between the two leaders in 1890 it began to lose ground and is no longer an active force, except possibly in a few isolated Taranaki communities.



## DESCRIPTION OF DISTRICTS

## OKAIAWA AREA — MAORI SURVEY

**Locality**

The area surveyed is that which lies on both sides of Hastings Road, this being some 1½ miles from the township of Okaiawa, and 8 miles from Hawera. The area contains two maraes, the Te Aotearoa pa and the Kanihi pa, the latter lying to the west of the first named and bordering the township of Matapu. At the first pa there is an old meeting house with a bare floor and a dining room which is used for social functions. The population here numbers approximately 30 adults and 50 children. About 6 houses are around the marae limits but the others are scattered within a radius of half a mile. The Kanihi marae consists of a very up-to-date hall with dining rooms. It is used extensively for weekly social functions. There is no specifically tribal meeting house as such. The population here is approximately the same as at Te Aotearoa but the houses are more scattered and extend to about a one mile radius around the marae. Both maraes could be described as small.

**Tribal Affiliations**

The people of this area are members of the main Taranaki tribe and are grouped with the sub-tribe of Ngaruahinerangi. In dealing with the Maori-pakeha relationships (this will be referred to later) it is of interest to note that from this area originally arose the Maori King movement. The people here are generally backward in a socio-economic sense and in the opinion of the interviewer this is due to their allegiance to the King movement and the Tohu-Tawhiti movements (see Glossary and later).

**Occupations**

(a) **Men and Youths:** The main occupations are (1) farming, (2) farm labouring, (3) factory work—cheese and butter. There has been a fairly considerable dairy farming background but over the last ten years there has been a decrease from the number of 29 suppliers to the Joll dairy factory at Okaiawa to 9 for the district. At the present time there is only one Maori farmer on Hastings Road. In attempting to account for the decrease in farming, several of the local pakeha residents advanced the theory that the Maoris are simply lazy; others hold that they lack the initiative to direct their own farms. There is more evidence to support the latter claim than the first, as many of the so-called lazy people are to be found engaged in hard manual work on farms in the district, but in many cases as paid labourers on their own land which they have leased to pakeha farmers. The reason for this is due, in part, to the complicated system of land

[EDITORIAL NOTE: A. A. Congalton, M.A., Dip.Ed., Lecturer in Psychology, Victoria University College, and M. Raureti, of the School of Social Science, Victoria University College, wrote the section: "Description of Districts."]

tenure. Unlike the pakeha practice of individual property rights, it is often characteristic of the Maoris to have family titles to blocks of land. In many cases the Maoris of this district, when pressed for money, have used the security of their family land titles to raise finance, and then have found themselves in the position of working on their own land as hired labourers. Some of the men and youths, being more or less dispossessed of their land, have found employment in the local butter and cheese factories. For this the wages run to about £12-£13 per week, with overtime varying according to the seasonal demands.

Only three men from this area are employed permanently in Hawera (in the timber trade). On the whole, men seek work out of the town of Hawera, some even going as far afield as Patea (18 miles south of Hawera) to the freezing works. The cheese and butter factory work occupies eight months of the year, the remaining four months being taken up with the freezing works.

(b) **Women and Girls:** There is no participation in employment at all by the married women; they remain at home as housewives. Amongst the younger ones, however, the main form of employment is clothing factory work at Normanby, about 4 miles away, the girls cycling to and from their employment daily.

### Education

The children of primary-school age from the first pa all attend the Okaiawa public school, whilst the children of the Kanihi pa attend the Matapu school. Free school-bus transport is provided to both these schools, and likewise for secondary school pupils who attend the Hawera Technical High School. The number attending the Okaiawa Public School is approximately 200, which represents over 50% of the total school roll, and there is a feeling amongst some people that this school should be made into a Maori school.\*

On the whole the educational level of the Maoris in this area is low. This low standard of general education can be attributed to the teachings of Tohu and Tawhiti—these two were the early prophets in this district and were very powerful in the 1880's during the time of the Maori wars. Because of the Maori Wars and the incidents leading up to them, and the subsequent confiscation of much Maori land in this district there has been a burning resentment against anything European and anything Government. Despite the intervening 70-odd years, this feeling of resentment is still evident although the older people now realise the folly of the prophets' teachings and are genuinely attempting to suppress their ideas. In the early days, children were purposely kept away from school with the result that

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\* A Maori school is one established at the request of the local Maori community in an area where the school population is predominantly Maori. Both Maori and pakeha children attend, but the control of the school is vested in the Government Department of Education and not the local Education Board, thus providing for special consideration of particular wants and needs which might occur in a predominantly Maori area. The curriculum is essentially the same as for other schools in the country.

there is a general backwardness amongst the people of this area and other parts of Taranaki.

### Connections With Hawera

(a) **Business:** In general these people go to the town of Hawera for business purposes. Some go once a week, others only once in three months. The chief purpose is to do shopping, mainly in the drapery lines, as there is a greater selection and the possibility of cheaper prices in Hawera. They also visit the town for Government business in connection with housing, to pay power-board bills, to deal with legal matters, and occasionally to go to the pictures or any advertised entertainment. Although most of the smaller lines of purchase are made at Okaiawa and Matapu, these Maoris still regard Hawera as their main centre and are interested in its development, but their visits to Hawera are dictated by transport facilities which appear to be less than adequate.

(b) **Social:** Apart from the weekly films (on Friday night) the social contact with Hawera is practically nil. Friday night is "picture night" not through choice, but because this is the only night when provision is made for transport in the form of a special bus service, at the cost of two shillings return fare.

### Connections With the Townships of Okaiawa and Matapu

(a) **Business:** For groceries and small purchases most of the people deal with the sole local storekeeper. For the farming section, the Joll dairy factory, which is a co-operative concern, provides the farm requirements. The local storekeeper is regarded by the Maoris as the "Old Man" and has never been known to summons a Maori for debt. Clothing and larger items of expenditure are usually purchased in Hawera. As the Maoris put it, "Okaiawa is the near cupboard, but Hawera is the bigger cupboard." For the Kanihi people a local general store provides for a fair amount of their trade but here again the bigger business is done in Hawera.

(b) **Social:** A "picture bus" runs on Monday nights to the township of Okaiawa at the price of 3/6d for adults and 2/- for children, including admission to the theatre. Apart from this there is little Maori-pakeha social mixing, with the exception of the bar at the local hotel. There is a certain amount of mixing at sports (football, hockey and basketball), but in the main as soon as the game is finished and the shouting\* at the hotel is over, both sections return to their own homes and do not see each other until the following Saturday.

### Transport

In the main the people of this area tend to remain where they are because of difficulty in transport. There are only two cars in the whole area, which means that most of the Maoris are entirely

\* **Shouting:** Reciprocal ordering and paying for drinks among a small group.



dependent on buses and the taxis which operate from Okaiawa. The Kaponga/Hawera bus runs a thrice-daily service into town, the fare being 5/- return. This bus is met by the people at the corner of Hastings/Normanby road. Anyone wanting to use this bus has to walk from half a mile to one and a half miles in order to make the connection. The alternative means of transport is the taxi service, but this is considered rather expensive at 1/- per mile, the fare, for example, to Hawera being 15/- single and 30/- return. The picture-bus on Monday nights to Okaiawa runs through the area along Hastings Road, as also does the Friday night Hawera bus service. Because of this Friday bus service the Maoris in this area make Friday their main town day, as contrasted with the pakehas, who go to Hawera on Thursday, the stock sale day.

### **Marae Activities**

Both maraes are working actively towards improving their facilities, and run weekly or fortnightly dances to obtain money. The Kanihi marae is particularly active, running a weekly series of dances with the object of raising £4,000 which, it is hoped, will be subsidised by the Government, thus facilitating extensions of existing facilities. There is also a young peoples' social club, with a membership of 30, Maori arts and crafts being taught and special attention being focussed on indoor games. Each centre has an active marae committee, both having a men's and ladies' section.

### **Drinking and Liquor**

The closest hotels are at the townships of Okaiawa and Normanby, but the main Maori trade seems to be confined to one particular hotel. However, as far as the maraes are concerned, it appears that liquor is not drunk excessively within the villages. Reports are that there is far less liquor consumed since the Government eased the restrictions whereby Maoris are now permitted to buy liquor for consumption away from the hotel.

### **Religion**

The whole of the Taranaki is traditionally Methodist, this being due to an early pact signed between all the churches that this area should be controlled by the Methodists. However, the Roman Catholic church has increased in importance in this district over recent years. There are also small elements of the Ratana and Anglican faiths.

### **Tribal Committees and Maori Women's Welfare Leagues**

Amongst the Maori communities a generally accepted sign of advancement is the formation of tribal committees and welfare leagues. It is most noticeable, however, that in this area there is no inclination towards anything of this nature, which is probably a reflection of the antipathy to anything Government or European. The only form of self-government within the area is the local marae committees. It is significant that throughout the whole of



New Zealand only this area and the Waikato area react against the introduction of tribal committees and welfare leagues.

### Maori/Pakeha Relations

(a) **Local farmers:** There seems to be quite a spirit of friendliness with the local farmers but this would be explained by the fact that the Maoris work for the farmers. The farmers assist with functions on the maraes.

(b) **The Okaiawa pakehas:** The association here is either in business or in the hotel. It is significant to state that there is only one Maori representative on the school committee, this being a leader in the area. The other contact is through sport, but as stated previously, the association virtually terminates with the finished game.

(c) **Hawera pakehas:** Here again the association is mainly in business and there is the definite feeling among the Okaiawa Maoris that there is an anti-Maori tone about the town. Instances are quoted of slight forms of discrimination, particularly in the employment of young Maoris in the town. One recurrent complaint is that Maori women are unwelcome at the Women's Rest Room, and many said that they would like to see the establishment of a special rest room for Maori women only.

### Land Tenure

In dealing with the Maoris of this area one aspect which cannot be overlooked is the fact that these people have such valuable land at their disposal and yet do not, or cannot, make every use of it. The following values will give some indication of the richness of the land in this area. The rental value for lease of Maori land throughout the East Coast district of New Zealand is from 5/- to 10/- per acre. In the Taranaki district it is as high as £3 per acre, while some of the Maori land in this district is being leased to pakeha farmers at from £4-£10 per acre. Most of the Maoris here have areas of land (under family tenure) of from 50 to 100 acres; the farming capacity for this land is almost one cow per acre, thus enabling a farm of 50 cows to be milked. From perusal and observation of pakeha farms, a 50-cow farm represents more than a good living and it is puzzling to find that the Maoris lease their land instead of farming it themselves.

In order to give some background of land tenure in this area it is necessary to review the confiscation of their lands after the Maori Wars in the 1880's, and the establishment of the West Coast Maori leases.

Much of the land owned by Maoris in this district was confiscated by the Government at the end of the Maori wars and given to those who had been loyal to the pakehas (traitors as far as the present Maoris are concerned) and to the pakeha soldiers. In addition, around the 1890's certain lands which were not being utilised by the Maoris were grouped under the Public Trust (a Government Department)

which then leased the land out to pakeha farmers at a very low rental. Since that time the Maoris have always complained about the low rental, although small increases were made at various times. The issue was brought to a head by the Royal Commission appointed in 1948 to investigate the complaints. That Commission decided that the Maori trustees had not protected the rights of the people and awarded £30,000 arrears, and at the same time raised the rentals to a minimum of 12/- to 16/- per acre. Since that time, because of the sharp, steep increase of land values, the popular rental now is £3 per acre.

The implication of the history of the relationship between the Maoris and their land in this district is wider than is relevant to this report, but it is felt that an understanding of the answers given to some of the questions in the interview schedule will depend, in part, on a knowledge of this historical background.

## TAIPOROHENUI AREA — MAORI SURVEY

### Locality

The area surveyed extends southward along Whareroa Road for 1½ miles from the Taiporohenui marae, and along Ohangai Road from the Tawhiti turnoff for half a mile east of the marae. The distance from Hawera is approximately 4 miles. There are only 20 homes in this community and these are scattered at various intervals along the above roads. There is no compact settlement as is usual in the marae type of living, and the marae itself (which is the central point, being located at the junction of the two roads) consists only of an old meeting house, a combined social hall and dining rooms, with the usual outbuildings.

The population consists of 80 adults and 120 children. In three families there has been intermarriage with Europeans.

### Tribal Affiliations

The tribe here is the Ngati-Ruanui, which is considered by the local Maoris as one of the major sub-tribes of the main Taranaki tribe. Allegiance to the King movement and Tohu-Tawhiti movement is also quite strong here amongst the elderly people. These people, however, appear to be of a more progressive type than those in the Okaiawa area and give evidence of a wider outlook, although it is quite obvious that they too tend to think in terms of "our land." East of the Whareroa Road is a large expanse of land which was confiscated by the Government of the day, and the proximity of this sore point rather tends to cloud the outlook of the Maoris in the area.

### Occupations

(a) **Men and Youths:** The main occupations are similar to the first area surveyed, but the people here show more interest in farming; five families are engaged in dairy farming on their own account and doing very well. Of the remainder, some are employed in the local Tawhiti cheese factory. This factory is managed by a Maori and, with

the exception of one employee, staffed entirely by local Maoris. Employees total eleven in the season. Some of the men are employed as farm labourers on adjacent pakeha farms, while others have a variety of occupations attached to the town, e.g. two are bulldozer drivers with local firms. There is less of the leasing of farms in this area than in Okaiawa, and the very fact that these people have retained their land and are actively farming it, gives the whole area a far more progressive aspect.

(b) **Women and Girls:** The married women remain at home as housewives but the younger girls are employed in factories and offices in the town of Hawera. Three of the local girls are employed by various legal firms in the town.

### **Education**

All the children from this area attend the Tawhiti school (in Hawera itself) and total about 25% of the roll. A free bus service conveys them to the school daily. In addition, a few attend the Catholic school in the town. There appears to be a definite insistence by the parents that their children attend the Hawera Technical High School and the bus transport provided facilitates this. Although these people adhere to the Tohu-Tawhiti teachings, there is an increasing realisation of the benefits of higher education.

### **Connections With Hawera**

(a) **Business:** Unlike the Okaiawa area, due to the close proximity of this area to the town of Hawera, and to the fact that there are no shops within the area, the people here are completely dependent upon Hawera for trade and business. The transport connections with the town are fairly liberal and inexpensive which enables the Maoris in this area to come into Hawera more often than is the case in Okaiawa.

(b) **Social:** The area has its own local functions in the way of dances at the hall and various meetings of the Women's Institute, welfare leagues, and tribal committees, but for activities such as pictures and other pakeha entertainment they are completely dependent on Hawera. There is a very active social club consisting of some 40 members, and a Methodist Maori choir which is regarded very highly. This choir has travelled fairly extensively to other districts, and in the raising of funds to assist the proposed Community Centre the social club and the choir played a big part. In answer to questions about the social connections with the Hawera people, the spontaneous reply was always along these lines: "We are prepared to help Hawera, but the Hawera people only come to see us and join our activities when they want help from us."

### **Transport**

A bus service runs twice a week, Tuesdays and Thursdays, inwards at 10.30 a.m., outwards at 5.30 p.m. for 2/- return. A picture-bus also runs on Friday nights for the same price. A school bus passes through the area each night and conveys passengers to town. A frequent method of return from town is by taxi, the fare being from 4/- to 6/-



single, depending on the distance. A school bus also travels to a neighbouring district, Ohangai, returning at 10.30 p.m. on Fridays, picking up passengers en route. There are also five private cars in this area, so that, compared with Okaiawa, transport for the district is quite liberal. Unlike the Okaiawa Maoris who have their main bus service on Fridays, this area is not restricted in its transport facilities, and the people have made Thursday their "town day" which coincides with the pakeha stock market day.

### **Marae Activities.**

The whole marae gives quite a pleasing aspect and the general surroundings show a good community interest. A local caretaker is employed and is resident on the marae. There is a project in hand at the moment to raise funds for the establishment of tennis courts. The local factory also has its own tennis court and this is used by the factory staff, the local pakeha residents, and various members of the marae. The tribal committee, welfare league and Women's Institute, all have their functions at the marae.

### **Drinking and Liquor**

The local social club is controlled by the Methodist minister, and his influence, combined with the fact that the local chief is also the warden appointed under the Maori Act, tends to keep this area and marae free from liquor. In addition to his local marae activities, the Warden visits the various hotels in Hawera for the purpose of controlling drinking among the Maoris. He has a definite mana (prestige) in this area and is esteemed by all the Maoris in the community. However, although the marae itself is free of liquor, it is not always so within the private homes. There is evidence that quite a lot of drinking is indulged in at house parties.

### **Religion**

This is definitely a Methodist centre but there are two or three Roman Catholic families, and a few members of the Anglican church. There is no church building as such, all services being conducted in the social hall. There is also a regular young people's Bible class conducted by the Methodist church, and the Methodist minister and deaconess are regular visitors to the area.

### **Tribal Committees and Women's Welfare Leagues**

There is quite a distinct adherence to these new bodies, although they have been organized only during the past three or four years. The Women's Welfare League is not as highly regarded as the Women's Institute, which has functioned for several years in this area. (It is of interest to note that this is the only Maori Women's Institute in the whole of South Taranaki.) It would seem that the Women's Welfare League, although desired, is not functioning as well as it should. It was reported that this is due partly to the fact that the tribal committee is composed of the younger people who are not fully conscious of its powers and scope.



**Maori/Pakeha Relations**

(a) **Local Farmers:** There is less mixing with the local farmers than in Okaiawa, but this is accountable for by the fact that the farmers are located some 4-5 miles away from centre of this district. Also, there is less hiring of Maori labour by pakeha farmers.

(b) **Hawera pakehas:** The general opinion seems to be "We help in anything that the pakehas ask us to do, but when we ask for assistance and attendance at our functions, the pakehas will not come." As with the Okaiawa Maoris, there is quite a strong feeling about the felt discrimination at the Women's Rest Room in the town, but because these people are in the main Methodists, they rely on and make considerable use of the Methodist Centre in Hawera. At the same time it is people from this area who frequent the so-called "Taiporohenui Grandstand," the name commonly given to the steps at the front entrance to the National Bank opposite the White Hart Hotel. This is where the Maori women and children sit down to rest, gossip, eat fish-and-chips, and generally present an eye-sore to the pakehas in the town. Taxed about this question the older Maori women complain that there is no place for them to rest while they are waiting for their bus, and that the answer would seem to be the provision of a closed bus depot where they could leave their parcels and rest (see later).

Summing up, it seems that the Maoris themselves feel that they want to mix but that the pakehas have no intention of doing so. They feel that in the past various Mayors have tended to be either quite pro- or fairly anti-Maori. At one time the local chief was a Maori representative on the Hospital Board and other local bodies, and Maori/pakeha relationships were very good. The opinion was expressed that if at the present time some prominent Maori occupied a position on local bodies as a representative of the Maori people (not voted in by poll, but appointed) that this representative could be the link or liaison between the pakehas and the Maoris. This would assist greatly in breaking down any prejudices in either side. A further suggestion was the establishment of week-end entertainments, such as Maori concert parties in the Community Centre on Sunday nights, as a means of fostering good social relations between Maori and pakeha. There seems to be a definite desire on the part of these people to play their part in the community life of the town.

**General**

In spite of the apparently progressive outlook of the people in this area, a curious and unexpected discovery was made during the course of the interviewing. Five cases of marriage through match-making were revealed, although this custom has long disappeared in many of the other Maori parts of New Zealand. It is true that in the main informants were old ladies, but one of the cases concerned a woman of 32 years of age, who was match-married at the age of 15 years.

**HAWERA TOWN AREA — MAORI SURVEY****Locality**

The Maori interviews conducted in the town of Hawera were all with people resident in the borough. They do not live in one small group, but occupy houses in various parts of the town. In most respects they are considered by the pakehas as separate families and not as "a Maori community." In general, their outlook and home conditions are far more like those of the pakehas of the district than was found in either of the two country areas. The Maori population consists of 47 adults and 37 children.

**Occupations**

(a) **Men and Youths:** The occupations range from solicitor to casual labourers. Some of the men reside in the town, but work on farms in the district.

(b) **Women and Girls:** During the war years 1942/46 many Maori girls were employed by the hotels as waitresses and domestics. This was due to the fact that the European girls were drafted to the cities under National Service Employment and hotel owners had to accept Maori employment. Since the war there has been a gradual decrease in the number of Maori girls employed by the hotels. Whereas during the war years one hotel alone had seven Maori girls on its staff, now only six Maori girls are employed in all the hotels in Hawera. Not more than half a dozen girls are employed in office work, mainly with legal firms. The married women remain at home as housewives.

**Education**

The children attend the local pakeha schools, and in most cases go on to the Hawera Technical High School for their secondary education.

**Social Activities**

It was claimed by the younger Maori folk resident in the town that there was no mixing of Maoris and pakehas at the town dances. It was often stated that it was most embarrassing for any young Maori to attend town dances as he or she was stared at by the pakehas. As a result, those who are interested in dancing tend to go to functions in the outlying areas where they feel more accepted. Participation by older members in organizations in the town is very limited.

**Drinking and Liquor**

The town Maoris do not seem to be characteristically different in their ways from the local pakehas in their drinking habits, except that there seems to be an understanding that Maoris restrict themselves to two hotels (of which there are seven in the town) and the wine shop (one of three in New Zealand). The Maori Warden does a regular beat around the hotels but as far as bad behaviour is concerned there does not appear to be any occasion for him to assert his authority. It was claimed that only one hotel would permit drinking by Maori women, but from observations made during the fortnight of the survey it appeared that most of the hotels were open to Maori women.

Arising out of the many statements by pakehas to the effect that Thursday (Family Benefit payment day) would be one day in which the hotels would be flooded with Maori women, an inspection was made one Thursday at 1.30 p.m., and again at 5.45 p.m. (a quarter of an hour before closing time). It was felt that the "Family Benefit Day" combined with the fact that Thursday was the Stock Day and Maori day for shopping, would mean that some really startling scenes would be witnessed. However, the inspection did not support the claims in any way, as only two Maori women were seen and these were at the wine shop bar at 5.45 p.m.

### **Methodist Maori Mission Hostel**

The Hostel which consists of a community room, children's creche, and a tea service room, was set up in Regent Street by the Methodist Maori Mission to cater for all Maori mothers who had occasion to visit the town and required a place to have their meals and change their babies' clothes. The Hostel is also used quite extensively by the young girls working in town who take their cut lunches to this place, put on the kettle, and have their meals there. It is staffed continuously by a deaconess and the total facilities are open to all members of the Maori community in the town or country areas. However, despite the invitation to other sects, this Hostel is used mainly by the Methodists, and members of other denominations seem reluctant to use the facilities. The Hostel was built mainly because Maori women feel disinclined to use the facilities of the Women's Rest Room located on High Street next to the water tower. The situation with regard to the Rest Room is that although no direct evidence points to the fact that Maoris are forbidden to use it, veiled suggestions that Maori women should use the conveniences located at the rear of the Public Library have brought about a situation where Maori women will now not readily use the conveniences of the Rest Room. The Mission Hostel provides an alternative for members of the Methodist faith, but others are restricted to the facilities (described as inadequate) at the rear of the Public Library. The fact that these latter facilities are located near the bus stop partly accounts for the "Taiporohenui Grandstand" mentioned in connection with the report on the Taiporohenui Maoris.

### **The Taiporohenui Grandstand**

This is the common name given to the front entrance steps of the National Bank on the corner of Princes and High Streets. It is a name freely used by the Maoris themselves. It is the habit of the older women and younger children to sit on these steps, resting, eating fish-and-chips, and drinking soft drinks. Quite often the women come from the hotel opposite, and rest there after having consumed liquor at the hotel. Naturally, with such a conglomeration on the steps, business people proceeding to transact business at the Bank have considerable difficulty in gaining access to the premises. Apart from the fact that the whole set-up presents an eyesore, situated as it is on the main street, the custom tends to create a definite feeling of hostility and resentment between Maoris and pakehas. The chief frequenters are



the women from Taiporohenui, and when taxed about their unseemly behaviour they inevitably reply: "There is no other place for us to rest. If we had a place to rest we would not need to use the Grandstand." These people in the main wait for the return of their bus which leaves from the Opera House nearby, and it would appear that the proper provision for a waiting shed at the bus stand would assist in eliminating this problem.

### ATTITUDE OF THE MAORIS TO THE COMMUNITY CENTRE

Despite the advance publicity given by the Press, knowledge of the community centre survey was almost non-existent in all three areas covered. Most of the homes received more than one of the daily newspapers, but apparently notification of the survey was missed by the readers. However, once the survey was explained, interest was shown, but on the whole it is problematical whether the Maoris will ever make great use of the Community Centre. There appears to be a general feeling that despite their financial contribution (small by comparison with the contributions of the European population) that this Community Centre is a pakeha one, and will be run as such.

It is abundantly clear that unless some Maori representation is provided on the controlling Committee the Maoris will feel that they have no part in the affair and will be reluctant to attend. The fact must be borne in mind when viewing this situation that the Maoris have their own maraes which are in effect their own counterparts of the Community Centre. Added to this is the fact that the Maoris feel that the pakehas have made no conscious effort to attend Maori functions either in town or on the maraes, and this must have a direct bearing on the Maori participation in the activities of the Community Centre.\*

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\* The comments in this paragraph represent the impressions gathered by the interviewer and were written before the results of the survey were analysed. (Ed.)

## THE MAORI SAMPLE

The necessity to include some of the Maori population in the Hawera County appeared obvious from the commencement of planning the survey, but interviewing a group of Maori subjects presents some problems. It is perhaps reasonable to assume that the pakeha population will accept a house-to-house survey without undue resistance, but it is much more likely that a Maori population requires to be convinced as a group of the necessity of co-operation. Participation in a survey is determined, then, more by common acceptance of an interview than by an individual subject deciding whether to co-operate or not. Although the majority of Maoris are competent English speakers, some of the older members of the group are more fluent speaking in Maori than English, while others feel more assured of the meaning of a question if it is explained to them in their own language.

The above factors necessitated, ideally, the choice of special interviewers to cover the Maori sample. Only one such person was available, a Maori Welfare Officer, himself a Maori, who is a licensed interpreter. The Maori sample, therefore, was determined by the number of subjects he could cover in the survey period. The final number of interviews reflects the co-operativeness of the Maori subjects, as the period available was restricted by the time required to make initial contacts and translate questions where necessary.

## COUNTY SAMPLE

Apart from a small number of Maoris in the town of Hawera, the interviewer confined his inquiry to three pas. Two of these, Te Aotearoa and Kanihi, are in the Okaiawa area and the other, Taiporohenui\* is a few miles from Hawera Borough. In the Okaiawa area 33 successful interviews were conducted and 26 in Taiporohenui, in all 59 interviews, or 15.7% of the adult Maori County population.

The figures are too small to allow of a detailed analysis of the two groups, but a consideration of the distribution of the sexes, age groups, marital status, and occupation for the County sample gives some indication of the extent to which it is a representative one.

The Maori population in the County is 776. Of these 375 are 16 years or over. There are 204 Maori adult males and 171 Maori adult females. The total Maori sample obtained from this population is stated in Table 106.

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[EDITORIAL NOTE: J. R. McCreary, M.A., Lecturer in Social Science, Victoria University College, wrote the section: "The Maori Sample."]

\* The Taiporohenui Maoris had taken an active part in the Queen Carnival during the raising of funds for the Community Centre.

TABLE 106.—MAORI COUNTY SAMPLE, IN AGE GROUPS AND MARITAL STATUS

Age	Males					Females				
	Never Married	Married	No Longer Married	Total		Never Married	Married	No Longer Married	Total	Total
16-19	4	—	—	4		6	—	—	6	10
20-29	3	3	—	6		—	10	—	10	16
30-39	—	4	—	4		—	10	—	10	14
40-49	—	4	—	4		1	5	—	6	10
50-59	—	3	1	4		—	—	1	1	5
60-69	—	1	1	2		—	2	—	2	4
70+	—	—	—	—		—	—	—	—	—
Totals	7	15	2	24		7	27	1	35	59

In Table 107 a comparison is drawn between the sex constitution of the Maori County population and that of the Maori sample. It can be seen clearly from this table that the sample tends to contain too many women, although the differences are not large enough to be statistically significant. It is obvious that this tendency was the result of the fact that the pas are some distance from Hawera Borough and night visiting, when men were home, proved difficult.

TABLE 107.—COMPARISON OF THE SEX DISTRIBUTION OF MAORI ADULTS IN THE COUNTY POPULATION WITH THAT IN THE MAORI SAMPLE

Sex	County	Sample	County Reduced to Sample	Difference	Chi <sup>2</sup>
Male	204	24	32.096	—8.096	2.039
Female	171	35	26.904	+8.096	2.432
Total	375	59	59.000	0.000	4.417

The age grouping of subjects is examined in Table 108. The age distribution is very satisfactory and one can assume that the different ages are adequately represented. The absence of any subjects in the over-70 age group cannot be regarded as a serious defect. They represent only 4% of the adult Maori population in the County and in this 15% sample are entitled to a representation of only two persons.

Table 109 is concerned with the marital status of the subjects. No differences are statistically significant, although there is the tendency noted in the pakeha samples for the married group to be over represented and the no longer married, the older population, to be deficient in numbers.



TABLE 108.—COMPARISON OF THE AGE DISTRIBUTION OF MAORI ADULTS IN THE COUNTY AREA WITH THAT OF THE MAORI SAMPLE

Age	County	Sample	County Reduced to Sample	Difference	Chi <sup>2</sup>
16-19	52	10	8.142	+1.858	0.226
20-29	116	16	18.290	-2.290	0.175
30-39	74	14	11.623	+2.377	0.303
40-49	58	10	9.145	+0.855	0.014
50-59	33	5	5.192	-0.192	0.000
60-69	27	4	4.248	-0.248	0.000
70+	15	—	2.360	-2.360	1.466
Totals	375	59	59.000	0.000	2.184

TABLE 109.—COMPARISON OF THE MARITAL STATUS OF THE COUNTY MAORI POPULATION WITH THAT OF THE MAORI SAMPLE

	County	Sample	County Reduced to Sample	Difference	Chi <sup>2</sup>
Never Married ....	102	14	16.048	-2.048	0.261
Married ....	225	42	35.518	+6.482	1.183
No Longer Married ....	47	3	7.434	-4.434	2.641
TOTALS* ....	374	59	59.000	0.000	4.085

\* The marital status of one Maori female unspecified.

TABLE 110.—THE SOCIO-ECONOMIC STATUS OF THE SUBJECTS IN THE MAORI COUNTY SAMPLE

Occupational Rating	Professional	Proprietor and Manager	Farmer	Office and Sales Worker	Skilled Manual Worker	Semi-skilled Worker	Unskilled Worker	Totals
1	1							1
2								0
3								0
4			5	1				6
5			5	2		1		8
6			5		6	6	14	31
7						1	7	8
TOTALS	1	0	15	3	6	8	21	54*

\* Five subjects' occupations were unspecified.

The same limitations applied to socio-economic status in the pakeha samples also apply to the information in Table 110. From one's knowledge of Maoris in a rural district the fact that the sample population falls broadly into two groups—farmers and unskilled labourers—is as might be expected. On inspection the various socio-economic groups appear to be reasonably represented.

In general, the Maori County sample contains no glaring defects. Only the reversal of the proportions of males and females reduces somewhat the over-all validity of the sample. This is particularly so as it is probably true to say that Maori males are the dominant policy makers in their communities. The statistical analysis would suggest, however, that one can accept, with reasonable confidence, the survey results from this sample.

### BOROUGH SAMPLE

Although most of the Maoris living in the Hawera district are to be found in the County, a few live in the town area of Hawera. It was felt that a number of interviews should be obtained from the Town Maoris in order to make the sample more representative of the Maori population in general.

TABLE 111.—COMPARISON OF THE DISTRIBUTION OF MAORI ADULTS IN THE HAWERA BOROUGH WITH THAT OF THE MAORI BOROUGH SAMPLE

Age	Males		Females		Males and Females	
	Borough	Sample	Borough	Sample	Borough	Sample
16-19	3	—	6	1	9	1
20-29	3	1	11	3	14	4
30-39	4	—	5	—	9	—
40-49	6	2	3	—	9	2
50-59	3	3	2	1	5	4
60-69	—	—	1	—	1	—
70+	—	—	—	—	—	—
Totals	19	6	28	5	47	11

TABLE 112.—COMPOSITION OF TOTAL MAORI SAMPLE

Age	Males	Females	Total
16-19	4	7	11
20-29	7	13	20
30-39	4	10	14
40-49	6	6	12
50-59	7	2	9
60-69	2	2	4
70+	—	—	—
TOTALS	30	40	70

The number of Maoris living in the town is small (19 males, 28 females, over the age of 15 years), and any attempt to reduce the Borough figures to correspond with the sample as in previous tables would be artificial. Accordingly, Table 111 merely indicates the comparison between the Borough Maori population and the Town Maori sample.

It can be seen that the sample represents 23.4% of the adult Maori population, and that males are slightly more represented than they should be, and females under-represented. However, it is felt that this is not a serious matter in a small sample which is intended to be no more than an indication of the Maori point of view as contrasted with the pakeha outlook. The composition of the total Maori sample is given in Table 112.

## RESULTS—MAORI SURVEY

The answers to the questions in the interview schedule have been analysed for the total Maori sample, and not in terms of the various contributing areas owing to the relatively small numbers in each locality.

Where appropriate, the figures for the total pakeha sample are given together with the Maori figures, in order to give some basis for comparison. Comparison is not always possible, as discussion with the interviewer after the completion of the first few interviews indicated the desirability of changing the wording of some of the questions for this particular section of the survey. An indication will be given of these changes in the relevant parts of the analysis.

## IDENTIFICATION WITH THE DISTRICT

In terms of length of residence in the district, the Maoris may be said to be more truly "Hawerans" than the pakehas of our sample. Two-thirds of the Maoris have lived in Hawera (or district) all their lives, which represents over double the percentage of pakehas (see Table 113) who were born in the district. The reasons given for coming to the district by those who were born elsewhere are similar to

TABLE 113.—HOW LONG HAVE YOU BEEN IN HAWERA (OR DISTRICT) ?

	Maori	Pakeha
	%	%
All my life	65	31
More than 20 years	11	21
5-20 years	11	30
Less than 5 years	13	18

[EDITORIAL NOTE: A. A. Congalton, M.A., Dip.Ed., Lecturer in Psychology, Victoria University College, wrote the section: "Results—Maori Survey," with the exception of the part dealing with leisure-time activities.]



those given by the pakehas, with employment most frequently mentioned in both cases. However, the bonds of family or friendship are important to Maoris, and this is the reason given by twenty-four per cent. for their coming to Hawera in the first place, while marriage is mentioned by almost as many (see Table 114).

TABLE 114.—WHY DID YOU COME TO HAWERA (OR DISTRICT)?

	Maori	Pakeha
	%	%
Employment .....	36	64
Relations or friends here .....	24	8
Marriage .....	20	9
Came with family .....	8	15
Health reasons .....	4	3
Liked the district .....	4	—
Other reasons .....	4	1

The various answers given to the question: "Do you think that you will ever leave Hawera (or district)?" were in almost the same proportions for both ethnic groups. Approximately two-thirds do not intend to leave the district, one-tenth do not know, and a quarter are of the opinion that they may leave for various reasons (see Table 115). The reasons for their answer given by those who feel that they will remain are in terms of being settled, having established friendships, or a liking for the district. Only one item was different from those of the pakeha sample: "family ties," which was the most frequently mentioned explanation by the Maoris.

TABLE 115.—DO YOU THINK THAT IT IS LIKELY THAT YOU WILL EVER LEAVE HAWERA (OR DISTRICT)?

	Maori	Pakeha
	%	%
Yes .....	26	22
No .....	64	63
Don't know .....	10	15

Only one item was mentioned frequently by those who feel that they may leave the district, and that referred to the possibility of transfer in the course of work. Two people intend to retire elsewhere because of family ties, five would like a change, one expects to leave for war service, and a woman (in the town) wants to go away from Hawera because her husband spends too much time in the hotels.

The Maoris feel to a greater extent than the pakehas that there is **nothing** about which Hawera has reason to be very proud (18% and 2% respectively), but the two items at the top of the pakeha list are also high on the Maori list (see Table 116), with the parks and gardens taking first place in both lists. The township itself is also important to the Maoris, while specific Maori activities are mentioned by 6% of the sample. The prosperity of the district, and a community spirit, both mentioned by the pakehas, are not listed at all by the Maoris.

TABLE 116.—WHAT DO YOU THINK HAWERA HAS MOST REASON TO BE PROUD OF?

	Maori	Pakeha
	%	%
Parks and gardens .....	13	21
The township .....	11	7
Farms (productivity) etc. ....	10	10
Musical activities .....	6	5
Specific Maori activities (e.g. Wesley Church, Taranaki Trust Board) .....	6	—
Maternity Annex .....	3	—
Other items mentioned once only .....	7	3
Nothing .....	18	2
Don't know .....	26	26
Other (see Table 47) .....	—	26

Although there is a fair agreement between the two groups about the "pride of the town," there is very little agreement about the town's "skeleton in the cupboard." Table 117 indicates the chief items mentioned by the Maoris. The percentage who say "Nothing" is even greater than in answer to the previous question, although the percentage of people who could not answer this question is approximately the same for both Maoris and pakehas (as it was for the previous question). The chief disgrace to the town according to the Maoris is the state of Maori/pakeha relationship. This item is referred to elsewhere in the report, but it is interesting to note that no pakeha thought that Hawera has least reason to be proud of the relationship between Maoris and pakehas. Other specific Maori activities are mentioned by eight per cent., while items which refer in the main to civic amenities account for seventeen per cent. of the remainder of the replies. The first item on the pakeha list ("narrow streets, poor condition") is not mentioned by the Maoris at all.

TABLE 117.—WHAT DO YOU THINK HAWERA HAS LEAST REASON TO BE PROUD OF?

	Maori	Pakeha
	%	%
Maori-pakeha relationships .....	12	—
Too much drinking among Maoris .....	4	—
Various Maori items (e.g. "Taiporohenui Grand- stand", Maori women allowed in hotels, Maori land trouble) .....	4	—
Lack of entertainments .....	7	2
Lack of organised activities .....	4	—
Lack of civic amenities .....	3	—
Poor public conveniences .....	3	—
Other .....	6	12
Nothing .....	20	1
Don't know .....	37	31
Other items (see Table 48) .....	—	54

## SUMMARY

It would appear that the Maoris interviewed during the course of the interview are as closely identified with the district as are the pakehas. Their length of residence is, on the average, of longer duration than that of the pakehas, and their likelihood of remaining in the district almost the same. There is general agreement about the praiseworthy aspects of the district, but in the matter of the unpraiseworthy aspects there is very little agreement.

## PREPARATION FOR ADULTHOOD

## EXPECTATION OF SCHOOLS

The same alternative statements were provided as with the pakeha survey in eliciting replies to the question : "Which of these things do you want the schools to do for your children?" The statements had not been used with a Maori sample prior to the survey, but it was felt that the wording was such that each statement would be meaningful to Maori respondents, and during the course of the survey the interviewer found that they presented no difficulty. An analysis of the replies is contained in Table 118.

TABLE 118.—PREFERENCES AMONG SCHOOL FUNCTIONS

	Frequency of		Average Weighting	
	Mention			
	Maori %	Pakeha %	Maori	Pakeha
To help my children gain better position and better things for themselves in life	69	51	1.97	1.04
To train my children for an occupation	57	57	1.50	1.22
To help my children become good citizens	53	74	1.50	1.90
To teach my children to read, write, and know arithmetic	47	58	1.40	1.38
To help my children develop good moral character	37	81	1.06	2.25
To help my children get into University	33	24	.77	.35
To help my children to use their reasoning power to the full	24	71	.66	1.72

It can be seen that in terms of function the schools have a different meaning for Maoris than for pakehas. The Maoris see the chief function of the schools as equipping the child for social mobility, for the acquisition of better things in life and the attainment of a better position. The fact that training for an occupation comes second in order of preference may be due in part to the same reasoning. These



two functions occupy positions low on the pakeha list. Conversely the highest function listed by the pakehas ("to develop good moral character") receives a comparatively low rating by the Maoris. The traditional function of the teaching of the 3 R's occupies fourth place in both lists. The task of helping the child to use his reasoning power to the full is lowest on the Maori list, although it occupies third position for the pakehas. Again the slight difference in rank order reported in Havighurst's analysis of the answers to the question by Maoris is due to the fact that he was concerned with the preferences of "parents" only.\*

## MATURITY

As with the pakeha sample only half of those interviewed are prepared to state a definite age at which they consider a son's schooling should cease (see Table 119). The percentage is approximately the same in the case of a daughter (see Table 120). In both cases, however, the Maoris favour a higher school leaving age than do pakehas, as indicated below.

	Maori	Pakeha
	Years	Years
Mean school leaving age for sons	17.23	16.43
Mean school leaving age for daughters	17.30	16.28

The chief qualifying comment is to the effect that the length of time a son or daughter should stay at school depends upon the ability of the child—this is much more marked than for the pakehas. The intended vocation is not stressed by the Maoris. The other comments are very similar to those given by the pakehas (see Tables 119 and 120).

TABLE 119.—AGE AT WHICH SONS SHOULD LEAVE SCHOOL

	Maori	Pakeha
	%	%
Years stated (see below) ....	55	50
Depends on the individual ....	36	47
Don't know ....	6	2
Other ....	3	1
AGE?		
14 years ....	3	4
15 " ....	10	20
16 " ....	23	33
17 " ....	23	21
18 " ....	23	18
19 " ....	5	2
20 years and over ....	13	2

\* Havighurst, R. J. *Studies of Children and Society in New Zealand* (Department of Education, Canterbury University College, Christchurch, New Zealand, 1954). The rank order is the same except for the teaching of the 3 R's which moves up one place in the "parents' " preferences.

## COMMENTS

Depends on ability	65	38
Secondary school education desirable	10	5
Depends on intended vocation	7	42
Depends if going to university	7	2
Depends on interests and inclination	4	6
Depends on finances of parents	4	3
All the schooling possible	3	—
Other	—	3

TABLE 120.—AGE AT WHICH DAUGHTERS SHOULD LEAVE SCHOOL

	Maori	Pakeha
	%	%
Years stated (see below	57	56
Depends on individual	37	39
Don't know	4	3
Other	2	2

## AGE?

14 years	—	3
15 "	15	19
16 "	17	40
17 "	17	22
18 "	38	14
19 "	—	1
20 years and over	13	1

## COMMENTS

Depends on ability	63	36
Depends on intended vocation	11	33
Secondary school education desirable	11	5
As much schooling as possible	7	—
Depends on interests and inclination	4	11
Depends on finances of parents	4	3
Depends on marriage prospects	—	3
Emphasis should be on home science	—	3
Depends if going to university	—	1
Present school leaving age too high	—	1
Advanced schooling not necessary for girls	—	1
Other	—	3

Again we find a greater ability on the part of the respondents to state a definite age at which a son or a daughter shall be allowed out alone at night, than the specific age at which he or she should leave school. In fact, Maoris are able to be even more specific than pakehas in this respect, as indicated in Tables 121 and 122. The mean age for sons is 16.50 years, and for daughters 17.46 years. This

indicates the same trend as seen in the pakeha results: the girl has to be older than the boy before she is allowed to go out alone at night. It is accepted that, on the average, a boy is old enough to go out alone at night before he reaches school-leaving age, but (unlike the pakeha opinions) this does not apply to girls.

TABLE 121.—WHEN ARE SONS OLD ENOUGH TO GO OUT ALONE AT NIGHT?

	Maori	Pakeha
	%	%
Years stated (see below) ....	74	68
Depends on the individual ....	19	26
Don't know ....	7	6
AGE?		
12 years and under ....	4	8
13 years ....	6	4
14 " ....	2	12
15 " ....	6	13
16 " ....	30	29
17 " ....	17	19
18 " ....	29	13
19 " ....	4	2
20 " ....	2	—
21 years and over ....	—	—

TABLE 122.—WHEN ARE DAUGHTERS OLD ENOUGH TO GO OUT ALONE AT NIGHT?

	Maori	Pakeha
	%	%
Years stated (see below) ....	82	68
Depends on the individual ....	11	26
Don't know ....	7	6
AGE?		
12 years and under ....	2	4
13 " ....	2	2
14 " ....	4	5
15 " ....	2	11
16 " ....	21	23
17 " ....	15	22
18 " ....	30	27
19 " ....	7	4
20 " ....	15	2
21 years and over ....	2	—

There were very few qualifying statements related to the answers given about unaccompanied outings at night. Only three items are mentioned more than once, and they refer to the opinion that it depends on the character of the boy or girl, or on the destination, or that an age can be stated only for specific types of function.



## PREPARATION FOR MARRIAGE

It was discovered that the questions related to the desirability of some form of education as preparation for marriage and family life had little meaning as they stood for the Maoris. The wording was too abstract, and often misunderstood. Similarly, when the Maoris were asked about likely attendance at a series of lectures on child development, the answers showed that the concept of "child development" was not meaningful as it appeared in the question. Accordingly, Question 16 and 17 in the original schedule were deleted, and the following questions substituted.

Q. 16. "Should anybody teach young people about marriage and having children?"

(If YES, who?.....)

Q. 17. "Should anybody teach young married people how to bring up children?"

(If YES, who?.....)

In Table 123 the figures in the pakeha column are not strictly comparable, as they refer to the original form of the question. However, the meaning behind each question is sufficiently similar to justify the inclusions of both sets of figures in the same table. It must also be remembered that there was some misunderstanding of this question by pakeha respondents, and that we cannot assume that the seventy per cent. in favour of education as a preparation for marriage were all referring to sex education.

TABLE 123.—SHOULD YOUNG PEOPLE BE TAUGHT ABOUT MARRIAGE AND HAVING CHILDREN?

	Maori	Pakeha
	%	%
Yes	69	70
No	28	19
Don't know	3	8
Other	—	3
BY WHOM?		
Parents .....	73	29
School teachers .....	11	34
Doctors .....	4	11
Older people .....	4	—
Films .....	2	—
Church .....	2	7
Not necessary, it's natural .....	4	—
Other .....	—	15
Don't know .....	—	4

Over two-thirds of the Maoris feel that young people should be taught about marriage and having children. Many say that this should be provided by the parents (73%), although some believe that it should be one of the functions of the school (11%). Other sug-

gested sources are doctors, older people, films, and the church. Twenty-eight per cent. do not think that this form of enlightenment is desirable, and four per cent. of the comments were to the effect that teaching about these things is unnecessary, as "it's natural."

The support for the idea of teaching **young married people** how to bring up children is even greater than that expressed in relation to teaching young people about marriage and having children. Three-quarters of the Maoris agree with this proposal, and again the parents are seen as the most suitable people to provide this instruction (see Table 124). The District Nurse also occupies an important position in this respect, and the other answers to this part of the question suggest that the respondents are looking mainly at the physical and medical hazards of bringing up children, and not the psychological. Thus the Plunket Nurse, a specially trained person, or someone who has had children, follow as suggestions in answer to the question: "Who should do this teaching?"

TABLE 124.—SHOULD ANYBODY TEACH YOUNG MARRIED PEOPLE HOW TO BRING UP CHILDREN?

	Maori	Pakeha
	%	%
Yes	74	48
No	19	31
Don't know	7	18
Other	—	3
BY WHOM?		
Parents	59	5
District Nurse	26	34
		(Includes doctors)
Someone who has had children	9	—
Plunket Nurse	2	—
Specially trained person	2	20
Don't know	2	5
Other	—	36

## POST-SCHOOL EDUCATION

Question 15 was another case where it was found that the wording of the question could be altered with advantage for the Maori part of the survey. It was simplified to read as follows:

"Is there anything you would like to learn about if you had the chance?"

By rendering the question in this form it was hoped that the answers would not be restricted to or necessarily orientated to school subjects. but would reveal some of the felt wants on the part of the Maori respondents.

The answers as listed in Table 125 show that a very large proportion (83%) of the Maoris questioned feel that they would like to learn more about some specific subject if they had the chance. Only thirteen per cent. gave a negative answer, and only four per cent. did not know. Whether or not the people concerned would take advantage of facilities if they should be provided is open to speculation, but it is interesting to scan the list of subjects mentioned, and to compare them with those suggested by the pakehas. We find that in general the two lists are remarkably similar, the main exception being the inclusion of specific Maori subjects (e.g. Maori arts and

TABLE 125.—ANYTHING YOU WOULD LIKE TO LEARN ABOUT, IF YOU HAD THE CHANCE?

	Maori %	Pakeha %
Yes	83	48
No	13	46
Don't know	4	6
WHICH?		
Dressmaking, needlework	13	12
Specific Maori subjects (Maori language 1%, Maori arts and crafts 5%, Maori history and welfare 5%)	11	—
Engineering	10	9
Carpentry, woodwork	10	8
General nursing and medical work	8	8
Home Science	8	6
	("sciences")	
Agricultural subjects	6	8
Accountancy, office work	6	3
Arts, crafts	3	7
Music	2	15
Sociology, and allied subjects	2	5
	(law)	
Languages	2	5
	(English)	
Drama and literature	2	3
Floral art	—	3
Mathematics	—	1
Hairdressing	—	1
Other	6	6
Not specified	11	—

crafts) which were not mentioned by the pakehas. Dressmaking is high on the list for both groups; likewise engineering and carpentry. One might have expected the Maoris (often referred to as "musical") to have mentioned music as often as the pakehas, but it was specified by only two per cent.

With both Maoris and pakehas expressing an interest in very much the same subjects about which they would like to know more, it will be interesting to see whether they have the same ideas about the expenditure of a large sum of money (if it were available) on adult education. It can be seen from Table 126 that there is agreement about several suggested ways of spending the money, eight items being specified by both groups. The Maoris again listed an item not mentioned by the pakeha, viz. Maori arts and crafts. Both groups, however, have a large percentage who are unable to make any suggestions at all. In the case of the Maoris, a perusal of the answers reveals that seventeen per cent. of those interviewed could not answer the question because they had "never heard of adult education." Taking this factor into account, the percentage of Maoris who said "Don't know" would be reduced to forty-four per cent., a figure approximately the same as for pakehas.

TABLE 126.—SUGGESTED EXPENDITURE ON ADULT EDUCATION

	Maori %	Pakeha %
Maori arts and crafts	13	—
Trade Training	4	5
Woodwork	4	3
Homemaking courses	3	9
Agriculture	3	3
Arts and crafts	1	7
Extension of present programme	1	5
Physical education (sports)	1	1
Medical education, including nursing	1	1
Other (child rearing, promotion of Maori health, large hall, commercial courses)	8	
Other (sociology, library, music, drama, higher education for adults, marriage guidance)		17
Nothing	—	1
Don't know	61	48

In general, it would appear that the Maori and pakeha populations feel similarly about post-school education, but the Maori people are at a disadvantage insofar as they are not so aware of existing machinery for the provision of tuition or instruction.

The question related to interest in the work of the United Nations revealed a considerable number of non-committal responses on the part of the Maoris, forty-two per cent. saying that they "Don't know" whether they are interested in the United Nations or not. One might be justified in adding together the "Don't know" replies and the "Not interested" responses, in which case we find that fifty-six per cent. of the Maori fail to show any positive interest in the work of the United Nations, as compared with forty-four per cent. of the pakehas. As with the pakehas, we find that of those who do display



some degree of interest, over half are unable to indicate any specific aspect which interests them (see Table 127). The two aspects mentioned most frequently are help to underprivileged countries (23%) and peace efforts (16%), both items being mentioned far more often, proportionately, than by the pakehas. No mention was made by the Maoris of any specialised agency by name. We may conclude, therefore, that while the pakehas show very little real interest in the work of the United Nations, the Maoris display even less interest.

TABLE 127.—INTERESTED IN WORK OF UNITED NATIONS?

	Maori	Pakeha
	%	%
Very interested	1	4
Interested	14	26
Slightly interested	29	26
Not interested	14	41
Don't know	42	3
SPECIFIC INTEREST		
Don't know	52	51
"General"	3	9
Help to underdeveloped countries	23	6
Peace efforts	16	6
Children's welfare	6	1
Other	—	27

## LEISURE-TIME ACTIVITIES

WHICH OF THESE THINGS DO YOU DO WHEN YOU ARE NOT WORKING?

The first four items listed most frequently (see Table 128) are the same for both Maoris and pakehas, the order being practically the same with listening to the radio most often reported in each case. Gardening, visiting friends and entertaining friends are obviously important to both groups. After these four items the order varies for the Maori people, going to the pictures dropping several places, while working in and around the house is much more often mentioned than by pakehas. An examination of the percentages, however, reveals that there is little difference in the Maori and pakeha figures for going to the pictures, even though it is lower on the Maori list. Both watching sport and playing sport are more frequently mentioned by the Maoris, while several activities which could be described as pleasure-seeking are all more frequently mentioned, viz. going to dances, going to the races, going to the hotel now and then, and playing billiards. Attending drama (local or visiting) does not occupy the leisure time of many Maoris.

[EDITORIAL NOTE: Marjorie N. Donald, M.A., Dip.Ed., Lecturer in Psychology, Victoria University College, wrote the section: "Leisure-time Activities."]

TABLE 128.—LEISURE-TIME ACTIVITIES

	Frequency of Mention		Average Weighting	
	Maori %	Pakeha %	Maori	Pakeha
Listen to the radio ....	97	92	2.44	2.23
Visit friends ....	86	80	1.87	1.70
Garden ....	83	85	2.00	2.14
Entertain friends ....	83	78	1.66	1.59
Read magazines ....	83	75	—	—
Work in and around the house	74	50	1.87	1.18
Watch sports ....	73	55	1.86	1.19
Go to the pictures ....	71	78	1.74	1.42
Read novels ....	69	69	1.50	1.55
Go to dances ....	60	42	1.27	.72
Play cards ....	56	58	1.14	1.14
Go to races ....	51	42	.83	.81
Sew or knit ....	50	43	1.30	1.21
Go to hotel now and then ....	50	37	1.00	.66
Play sports (not in a club) ....	39	22	1.01	.51
Go for drive a car ....	30	65	.69	1.41
Play billiards ....	29	14	.73	.24
Read connected with occupation	20	32	.56	.80
Make things with tools ....	17	29	.37	.67
Work at hobby ....	14	15	.41	.41
Attend local drama, etc ....	4	33	.09	.67
Attend visiting drama, etc ....	4	32	.09	.69

Very few additional leisure-time activities were specified, fishing (10%) being the only item mentioned extensively.

The general reading habits (other than reading newspapers, novels or books connected with the occupation of the respondent) centre mainly around "pulp" literature, although frequent mention is made of the same two national weekly magazines reported by the pakehas. Comics are listed as reading matter by fifty per cent. of the Maoris interviewed, and illustrated magazines with a minimum of written text are mentioned by thirty-five per cent.

Although the same percentage of Maoris as pakehas (69%) list the reading of novels as a leisure-time activity, the number of Maoris who do not possess books of any nature (if we exclude "comics," Bibles and racebooks) is fairly high, being thirty-one per cent. as compared with twelve per cent. among the pakehas. Many Maoris specified only comics and/or Bibles as the "other" books they possess, thirty-three per cent. listing comics and twenty-one per cent. Bibles. These responses are more characteristic of the Okaiawa area than

either of the others, fifty-five per cent. of the Maoris in that area possessing no books at all (except for the three types of literature already mentioned), seventy-seven per cent. mentioning comics in answer to the query about the number of "other" books, and forty-six per cent. mentioning the Bible.

It is not surprising, therefore, to discover from Table 129 that the percentage of Maoris who do not possess any novels is in excess of the figure for pakehas. Likewise the figures for no children's books and no "other" books are also higher than the pakeha figures. The average number of novels possessed is only ten, and children's books average two per person interviewed.

TABLE 129.—PEOPLE WHO POSSESS NO BOOKS: (a) NOVELS,  
(b) CHILDREN'S, (c) OTHER

	Maori	Pakeha
	%	%
Novels	46	24
Children's	87	57
Other	50	48

It was stated earlier in the report that the extent to which men engage in leisure-time pursuits is restricted not only by the number of hours left in the day after ceasing work, but by the possibility that they may spend some considerable time assisting in the domestic work of the home. It would appear that in relation to domestic duties Maori men have less free time than pakeha men, as Table 130 shows that although the same percentage (87%) help in the home, with one exception each item listed is mentioned by a higher percentage of Maori men than pakehas. Unfortunately the supplementary evidence from Table 131 does not conclusively support this contention, as thirty-six per cent. of the Maoris were unable to say how many hours per week they spend on domestic duties.

TABLE 130.—ASSISTANCE GIVEN BY MALES IN  
HOUSEHOLD TASKS

	Maori	Pakeha
	%	%
Shopping	80	47
Cooking	73	20
Dishes	67	70
Bedding children	53	26
Home cleaning	50	30
Making beds	50	25
Washing	40	23
Other	3	13
Do not help	13	13

TABLE 131.—HOURS SPENT WEEKLY BY MALES IN  
HOUSEHOLD TASKS

	Maori	Pakeha
	%	%
Less than 5 hours	28	58
5- 9 hours	21	21
10-19 hours	11	15
20-29 hours	4	3
30-39 hours	—	1
Don't know	36	2

Very few Maori wives assist their husbands in the course of his occupation, only four answering this question in the affirmative, and of those, two giving assistance only during seasonal work (shearing).

### MOST PREFERRED ACTIVITIES

WHICH OF THE ACTIVITIES YOU ENJOY DO YOU MOST PREFER?

The range and spread of leisure activities most preferred among our total Maori sample is, taken over all, very similar to that for the pakeha sample.

	Maori	Pakeha
	%	%
Individual activities in the home	48	46
Sports	13	16
Formal and organised groups	11	16
Informal social groups	8	10
Going to races or hotel	4	4
Enjoying the outdoors	—	4
Dancing	6	2
Other	—	1
No preference expressed	10	1

Individual activities in the home in both cases make up almost half of the preferences and the rank order of preferences shows little variation. The main differences indicated here between the two groups is that the Maoris are less able to express a preference among their leisure activities; they are less interested in formal and organised group activities and in sports, but more interested in dancing.

The brief list above fails to disclose some other differences of a minor, though interesting, nature (see Table 132). Although the two groups lay equal stress on home-centred activities, more Maoris prefer gardening and reading than pakehas but fewer choose listening to the radio, or a hobby, as their chief source of pleasure.



TABLE 132.—LEISURE-TIME ACTIVITIES MOST PREFERRED

	Maori %	Pakeha %
INDIVIDUAL ACTIVITIES IN HOME		
Gardening .....	25	17
Knitting and sewing .....	4	5
Home-workshop .....	4	4
Other hobbies .....	—	4
Reading .....	14	10
Listening to radio .....	1	6
TOTAL .....	48	46
SPORTS		
Playing .....	7	13
Watching .....	6	3
TOTAL .....	13	16
FORMAL AND ORGANISED GROUPS		
Women's groups .....	—	4
Lodge groups .....	—	3
Audience groups (mainly films) .....	4	2
Musical groups .....	7	2
Church groups .....	—	1
Men's groups .....	—	1
Other groups .....	—	3
TOTAL .....	11	16
INFORMAL SOCIAL GROUPS		
Entertaining friends .....	1	4
Visiting friends .....	3	4
Cards .....	—	2
Billiards .....	4	—
TOTAL .....	10	8
GOING TO RACES OR HOTEL .....	4	4
ENJOYING OUTDOORS .....	—	4
DANCING .....	6	2
OTHER .....	—	1
NO PREFERENCE .....	10	1

In regard to sporting activities, a greater proportion of Maori choices falls into the "watching" category as opposed to "playing," than for pakehas, almost half the Maoris selecting a non-participant activity.

With the exception of musical groups and going to the pictures, formal groups are not preferred among Maoris. Neither do they place such a strong value on entertaining friends or on card-playing; a few select billiards as their favourite pastime.

There are some differences in preference among the three sections of the Maori sample itself. Fewer among the Taiporohenui group are fond of gardening but more prefer playing sports and taking part in social groups, particularly musical groups and informal social groups; none mention races or going to the hotel as a favourite activity. The Hawera group differs from the others mainly in a preference for watching sports and going to races or hotels and a non-preference for gathering informally among friends. More among the Okaiawa group express no preference, more choose the home-workshop and listening to the radio, but fewer have their chief interest in sport; none select musical groups as a favourite leisure-time activity.

The figures indicate that there are more differences among the three Maori groups than between the Maori and pakeha groups as a whole. One is tempted to suggest that possibly the isolation or segregation of these various groups has led to the development of different preferences and it is likely that these may be based on the kinds of interests offering in the different districts.

#### WHAT SATISFACTIONS LIE IN THE PURSUIT OF THESE FAVOURITE LEISURE ACTIVITIES?

When we compare the frequencies with which the various meanings of leisure are assigned to preferred leisure-pursuits we find that the Maori group tends to select fewer meanings than the pakeha group, the mean number of selections being 3.0 for Maoris and 3.6 for pakehas. The spread of this difference is shown in Table 133. It would be unwise to conclude from these figures that Maoris get fewer satisfactions from their leisure pastimes since it is possible that some Maoris found it difficult to crystallise their opinions about what leisure meant for them in terms of an English vocabulary.

TABLE 133.—COMPARISON OF MAORI AND PAKEHA MEANINGS OF LEISURE (according to frequency of mention)

	Maori		Pakeha	
	Rank Order	%	Rank Order	%
Just for sheer pleasure of it ....	( 1 )	57	( 2 )	64
Welcome change from work ....	( 2 )	49	( 1 )	65
Makes time pass ....	( 3 )	37	( 6 )	24
Contact with friends ....	( 4 )	31	( 3 )	49
Learn through new experience ....	( 5 )	29	( 4 )	42
Helps financially ....	( 6 )	21	(10)	13
Chance to achieve something ....	( 7 )	19	( 5 )	31
To be creative ....	( 8 )	13	( 7 )	18
Benefit to society ....	( 9 )	11	( 8 )	17
Makes me popular ....	(10)	9	(12)	6
Self-respect for doing it ....	(11)	7	( 9 )	15
More standing with others ....	(12)	3	(11)	8

Because of this difference in mean frequencies the weightings assigned to each of the meanings in terms of their order of preference are a better indicator of the similarities and differences between the two groups. The two most heavily weighted meanings, "sheer pleasure" and "welcome change from work," are the same for both groups and occupy the same order of preference (see Table 134). "Standing with others" ranks lowest in both cases.

Between these limits there are a number of notable differences in selected meanings. "Making time pass" moves up to third place on the Maori list and is more than twice as heavily weighted as among pakehas. "It helps financially" moves up from tenth place on the pakeha list to sixth on the Maori list and is almost two and a half times as heavily weighted. "Contact with friends" is a meaning of leisure significantly less stressed among the Maoris, as is "learning through a new experience." Neither do "chance to achieve something" or the "gaining of self-respect" appeal so greatly to the Maoris.

TABLE 134.—COMPARISON OF WEIGHTINGS ASSIGNED TO MEANINGS OF LEISURE BY MAORI AND PAKEHA SAMPLES

	Maori		Pakeha	
	Rank Order	Weighting	Rank Order	Weighting
Just for sheer pleasure of it ....	( 1)	1.73	( 1)	1.94
Welcome change from work ....	( 2)	1.44	( 2)	1.77
Makes time pass ....	( 3)	1.09	( 6)	.48
Contact with friends ....	( 4)	.89	( 3)	1.38
Learn through new experience	( 5)	.86	( 4)	1.14
Helps financially ....	( 6)	.71	(10)	.29
Chance to achieve something ....	( 7)	.54	( 5)	.68
Benefit to society ....	( 8)	.39	( 7)	.40
To be creative ....	( 9)	.36	( 8)	.37
Makes me popular ....	(10)	.19	(11)	.14
Self-respect from doing it ....	(11)	.17	( 9)	.33
Standing with others ....	(12)	.06	(12)	.13

An inspection of the figures for each of the three Maori groups suggests that some of the variations between Maori and pakeha are due to different assignment of weightings among the different Maori groups themselves. Both Okaiawa and Hawera Maoris lean heavily towards "making the time pass" while the Taiporohenui group conforms more to the pakeha pattern. "Financial help" is strongly sought by both the country Maori groups, though not at all by the town Maoris. The "chance to achieve something" is relatively unimportant for the Okaiawa group, the other two more closely approximating the pakeha pattern. On the other hand the Okaiawa group is the only Maori group which looked at all to gaining self-respect from leisure activities and in this they follow the pakeha pattern.



The other main difference indicated between the Maoris and pakehas was that concerning "contact with friends." There were no significant differences among the Maori sub-groups in this respect. The Maori tends to live in a larger or more extended family than the pakeha and it may be that he has no need to choose his favourite leisure activity in order to make contact with friends. This may also have a bearing on the fact brought out earlier in this section that Maoris look little to formal and organised group situations as main sources of satisfaction.

## COMMUNITY CENTRE FACILITIES

WHICH OF THE FOLLOWING ACTIVITIES DO YOU THINK SHOULD BE IN THE HAWERA COMMUNITY CENTRE?

The two items mentioned most often by the pakehas are also stated most frequently by the Maoris, although the latter place more stress on the **lounge for the elderly** than on the provision of an **indoor gymnasium**. All age-groups express the desirability of a lounge for the elderly in the community centre, as was the case in the pakeha sample, even though those who would make use of it are virtually in the minority. The third item (**a dance hall**) on the pakeha list is not so high on the Maori list, but this is only to be expected when it is recalled that the Maoris express discomfiture in relation to their attendance at dances in the town, and therefore tend to associate dances with halls outside the town area.

Two other items receive more stress by the Maoris than the pakehas—a **children's playground** and a **teen-agers' meeting room** both being given a weighting of 1.14 (as contrasted with the pakehas' weighting of .83 and .95 respectively). Although the frequency with which these two items is mentioned is less than in the pakeha sample, it is significant that not only is a higher weighting given to them, but the percentage of Maoris who would attend is greater than in the case of the pakehas. A greater percentage of Maoris would also make use of the facilities, if such were provided, for **morning and afternoon teas**. **Lectures, amateur theatricals, and art exhibitions**, would receive less active support than that afforded by the pakehas, and are mentioned by a considerably smaller percentage of Maoris. Although a **children's playground** is third on the Maori list, a **children's creche** is mentioned considerably less often than by the pakehas, and not given as high a weighting, although in both cases nine per cent. of the respondents indicate that they would make use of such a facility in the community centre.

The other items suggested by Maoris are listed at the bottom of Table 135, and are mainly concerned with special provision for the Maori population of the district, although the **small hall for Maori meetings** could well serve both pakehas and Maoris.



TABLE 135.—WHICH FACILITIES DO YOU THINK **SHOULD BE** IN THE HAWERA COMMUNITY CENTRE?

	Maori			Pakeha		
	Should be %	Weight- ing	Would attend %	Should be %	Weight- ing	Would attend %
Lounge for elderly	76	1.93	7	82	1.80	8
Indoor Gymnasium	60	1.59	34	83	1.99	40
Children's Playground	43	1.14	11	48	.83	8
Teenagers' Meeting Room	41	1.14	14	51	.45	6
Morning and Afternoon Teas	39	.69	27	33	.49	18
Dance Hall	36	.61	19	74	1.43	28
Reading Room	36	.57	23	47	.82	25
Lectures	21	.41	21	62	1.07	44
Children's Creche	19	.39	9	46	.72	9
Amateur Theatricals	17	.66	11	70	1.34	45
Art Exhibitions	17	.33	16	43	.60	29
Small room for Maori Meetings	10	.10	4			
Maori Youth Club	1	.04	—			
Rest Room for Maoris only	1	.01	—			
Card Parties	3	.01	3			
Fashion Shows	1	.01	1			

# COMMENTS ON LEISURE-TIME FACILITIES IN HAWERA FOR VARIOUS GROUPS

Comments were invited, as with the pakehas, on the leisure-time facilities as they exist in Hawera for various groups listed on a card and shown to the respondent. The number of comments recorded about each group was as follows:

Pre-school children	31
Primary school children	41
Secondary school children	38
Youth (say 17-21 years)	45
The average adult	40
The elderly	40

These figures represent comments from fifty-six per cent. of those interviewed (compared with almost sixty per cent. of the pakehas). The answers to this question closely parallel those given by the pakehas, as indicated in Table 136. Over half of the comments from both groups are favourable regarding the leisure-time facilities in Hawera for primary-school children, secondary-school children, and the average adult. Both ethnic groups express dissatisfaction with the facilities for youth and the elderly. The Maoris, however, are also critical of the facilities for pre-school children. The expressed dissatisfactions with the facilities for pre-school children are indicated in one main item only—the need for more kindergartens (see Table 137). For youth, the dissatisfactions expressed are similar to those mentioned by the pakehas, but with less emphasis on the inadequacy of the sports facilities. The criticisms of the facilities for the elderly are mainly just in terms of "inadequate," but with one item not mentioned by the pakehas—the absence of sufficient public conveniences in the town.

TABLE 136.—ADEQUACY OF EXISTING LEISURE-TIME FACILITIES IN HAWERA FOR VARIOUS GROUPS

	Maori		Pakeha	
	Adequate	Inadequate	Adequate	Inadequate
Pre-school children	20	80	50	39
Primary-school children	69	31	59	37
Secondary-school children	63	37	59	39
Youth	34	66	32	66
Average adult	53	47	63	36
Elderly	20	80	36	63

TABLE 137.—COMMENTS ON LEISURE-TIME FACILITIES  
IN HAWERA

	Maori %	Pakeha %
(A) FOR PRE-SCHOOL CHILDREN		
Adequate .....	20	47
Very good .....	—	3
Inadequate .....	48	22
More facilities needed .....	6	9
More kindergartens needed .....	23	7
Poor organisation .....	—	1
No Maoris in kindergarten .....	3	—
Unnecessary .....	—	11
(B) FOR PRIMARY-SCHOOL CHILDREN		
Adequate .....	49	59
Good playgrounds and schools .....	20	—
Inadequate .....	29	20
More outdoor sports needed .....	2	8
Unsatisfactory facilities .....	—	8
Unsuitable .....	—	1
Parent participation needed .....	—	2
Unnecessary .....	—	2
(C) FOR SECONDARY-SCHOOL CHILDREN		
Adequate .....	55	56
More than adequate .....	8	3
Inadequate .....	32	18
Outdoor facilities inadequate .....	—	16
General facilities inadequate .....	5	3
Youth groups needed .....	—	1
Inadequate direction .....	—	1
Unnecessary .....	—	1
Other .....	—	1
(D) FOR YOUTH		
Adequate .....	22	31
Plenty .....	10	—
Churches provide sufficient .....	2	1
Inadequate .....	47	43
More sports facilities needed .....	2	11
Poorly organised .....	9	5
Not properly directed .....	4	4
Encouragement needed .....	4	3
Unnecessary .....	—	1
Other .....	—	1

## MAORI COMMUNITY CENTRE FACILITIES

TABLE 137 (Continued)

	Maori %	Pakeha %
(E) FOR THE AVERAGE ADULT		
Adequate .....	48	59
More than adequate .....	5	4
Inadequate .....	37	26
Need more halls, community centre .....	—	3
Unattractive .....	—	1
Could be expanded .....	—	3
Too much reliance on hotels .....	10	—
Should provide own .....	—	3
Other .....	—	1
(F) FOR THE ELDERLY		
Adequate .....	20	33
Well catered for .....	—	3
Inadequate .....	67	43
Accommodation needed .....	5	8
More entertainment needed .....	—	7
Club rooms needed .....	5	4
No community responsibility .....	—	1
Too few public conveniences .....	3	—
Other .....	—	1

The Maoris were not asked the question relating to desired participation in leisure-time facilities already existing in Hawera, or in facilities which might be available in the town in the future, but were given an alternative set of questions. After having indicated what they thought Hawera had most reason and least reason to be proud of, they were asked:

“How often do you go to Hawera?”

The answers to this question show that most of the people interviewed go to the town at least once or twice a week (see Table 138). A few go only once a fortnight (14%) and even less (10%) go only once a month.

TABLE 138.—HOW OFTEN DO YOU GO TO HAWERA?

	Maoris %
Daily .....	12
Twice a week .....	32
Once a week .....	25
Once a fortnight .....	14
Once a month .....	10
Not stated .....	7

The main reason stated for these visits is “business” (66%), such as shopping, visiting the doctor or dentist, or attending to other business which can be transacted only in the town. Almost a quarter



(22%) indicate that their visits to Hawera are in search of pleasure or relaxation, such as pictures, billiards or going to the hotel.

Over half of the Maoris interviewed (59%) express no desire to visit Hawera more often, as they feel that they accomplish all that is necessary during the regular visits they make at present. A few (4%) feel that the extra expense would not warrant more frequent visits. Thirty-two per cent. indicate that if it were possible they would like to visit the town more often, the reasons given being mainly in terms of more opportunity to do the things they already mentioned in relation to the question: "Why do you go to Hawera?"

In order to parallel the questions asked of the pakeha, the Maoris were further questioned:

"What would you like new in Hawera that would make you want to go there more often?"

Thirty-one per cent. did not know, and twenty-two per cent. state that nothing new would make them want to go to the town more often. Of the rest, the establishment of a community centre would be an attraction for twenty-eight per cent. and other facilities which might exist as part of a community centre (e.g. a children's creche, youth clubs, rest-rooms) are mentioned by sixteen per cent. Other inducements mentioned are a better bus depot, a women's rest-room for Maoris only, bigger and better shops, and various forms of entertainment.

A question relevant to this consideration of the number of times the Maoris visit or would be likely to visit Hawera is the one designed to discover what parents do with the children when they spend a day in the town. The practice of splitting the family and leaving one parent at home with the children is more prevalent with Maoris than pakehas (41% and 13% respectively). Whereas seventy per cent. of the pakehas take the children with them when they spend a day in the town, only thirty-one per cent. of the Maoris do this. An older child is left in charge in ten per cent. of the cases (pakehas, 4%) and in the other cases the children are cared for by a relative or neighbour.

The fact that a children's playground is given a high weighting by the Maoris as a desirable community centre facility suggests that perhaps many Maori parents, who at present stay at home with the children when the other parent goes to town, might be inclined to go to Hawera more often if there were provision for the caring of the children while business was being transacted.

## TOWN-COUNTRY RELATIONSHIPS

### LOCAL FUNCTIONS OR HAWERA?

Very few Maoris attend only Hawera functions (see Table 139). This is understandable when it is remembered that there are very few Maoris in the town, and therefore most of the Maori functions will be held out of the town. Those who do go only to Hawera functions are, in the main, picture-goers. Nearly half of the Maoris

interviewed (49%) go mainly to local functions, and the reason most frequently given is related to transport difficulties. As might be expected, the bulk of the people giving this explanation come from Okaiawa. Others just prefer the local functions, or like to mix with their friends in the district. The majority of the Maoris who go to both local and Hawera functions belong to Taiporohenui, and indicate that they go wherever they feel inclined at the time.

TABLE 139.—ATTEND MAINLY LOCAL OR HAWERA FUNCTIONS ?

	Maori	Pakeha
	%	%
Local .....	49	31
Hawera .....	9	35
Both .....	37	27
Don't know .....	5	7

#### ADEQUATE CO-OPERATION BETWEEN TOWN AND COUNTRY?

As shown in Table 140, four out of ten Maoris were unable to answer this question. Of those who felt that they could express an opinion, most indicate that there is adequate co-operation between town and country. The supporting reasons given for this belief are not specific, nor are they in the case of the ten per cent. (as contrasted with the 27% of pakehas) who say that there is an absence of adequate co-operation between town and country.

TABLE 140.—ADEQUATE CO-OPERATION BETWEEN TOWN AND COUNTRY?

	Maori	Pakeha
	%	%
Yes .....	41	49
No .....	10	27
Don't know .....	41	24

#### ADEQUATE CO-OPERATION BETWEEN MAORIS AND PAKEHAS?

Advantage was taken of the fact that the interview schedule was being modified for use with the Maori sample to include a question dealing with Maori/pakeha relationships. The question was: "Do you think that there is adequate co-operation between the Maoris and the pakehas?"

The answers to this question show that nearly half (49%) of the Maoris interviewed feel that there is not adequate co-operation between the two ethnic groups. The supporting elaborations of this answer are varied, but fifty per cent. place the blame on the pakehas. Some point out that there is co-operation in the country but not in the town, while others feel that the work situation does not reveal

any lack of co-operation but that the Maoris feel uneasy at pakeha social gatherings.

Forty per cent. of the replies are to the effect that co-operation between Maoris and pakehas is adequate. Supplementary replies indicate that discrimination is not felt in the district, that the respondents have plenty of pakeha friends, and that both groups seem to "get on well together." A number of Maoris in the town add that if any discrimination is felt, then the fault lies with the Maoris and not with the pakehas. In general, the town Maoris do not feel the lack of adequate co-operation as much as do the rural Maoris.

### WHO SHOULD PAY RUNNING COSTS OF THE COMMUNITY CENTRE?

A consideration of the answers to this question should be prefaced with a review of the clubs which the Maoris think will make use of the community centre. The position is, however, that very few of those Maoris interviewed belong to any clubs. Among those who have club affiliation of some kind, the clubs listed were much the same as those named by the pakeha sample, and in most cases were mentioned by only one of two people.

The suggestions as to the responsibility for meeting the running costs of the community centre are very similar to those made by the pakehas. The idea of a "self-supporting" community centre being run on revenue obtained from the users is the popular one. Other suggestions vary from "everybody" to "the town" (see Table 141), while one item not mentioned by the pakehas is "a committee." Just how this committee would obtain the finance is not indicated. A larger percentage of Maoris do not know how the running costs should be met.

TABLE 141.—WHO SHOULD PAY FOR RUNNING COSTS OF COMMUNITY CENTRE ?

Self-supporting by users	33	52
A "committee"	19	—
Everybody	8	7
Government	6	2
Ratepayers	6	15
Borough Council	4	4
Ratepayers and users	3	3
Users, and Government subsidy	3	—
Town	1	1
Fund raising	—	3
Users and Borough Council	—	2
Other	—	2
Don't know	17	9

There were only five replies to the invitation given at the end of the interview to make any general comments relevant to the survey. One was that the respondent did not favour the idea of separate



Maori and pakeha women's rest rooms; another that an influential Maori should "teach" in the community centre; one that the plans for the community centre could well be based on the example of the Maori Methodist Mission in the town. The other two comments were both expressed thus: "Hurry and build the Community Centre."

## SUMMARY

The difference in the opinions expressed by Maoris and pakehas is not great. In many cases the answers to the questions are very similar, although frequently an additional item referring specifically to Maori activities is not found in the pakeha responses. Perhaps this should occasion no surprise, as although the Maoris are looked upon as the original inhabitants of this country there is little doubt that most pakehas regard New Zealand as a "white man's country," and spend little time considering the problems of the Maoris. The latter, however, represent a minority group, and there is sufficient evidence to support the claim that there is a degree of discrimination which is keenly felt by some Maoris. It is significant that the item highest in the Maori list in response to the question: "What do you think Hawera has least reason to be proud of?" is the state of Maori/pakeha relationships. It is equally significant that this item was not mentioned by the pakehas at all. It is also interesting to note that the Maoris are not blind to aspects of their behaviour which form the subject matter for criticism by the pakehas. Too much drinking among the Maoris, Maori women in hotels, the "Taiporohenui Grandstand" on the steps of one of the business premises in the town, all are mentioned by the Maoris themselves. At the same time the Maoris are conscious of ways in which their position as a minority group could be improved. They see the function of the schools more in terms of providing for social mobility, and they feel the need for greater provision for development of various aspects of Maori culture—more money to be spent on instruction in Maori arts and crafts, more opportunity to study Maori history and tradition.

Maori views about the proposed community centre are not as crystallised as the pakeha views. There seems to be a feeling that the community centre will be mainly for the pakehas, but insofar as the Maoris were asked for their opinions about the facilities desirable in the centre we find that they express preferences not dissimilar from those of the pakehas, with the additional mention of a small meeting room for Maoris. Whether the Maoris use the community centre extensively will depend to a large degree on the way in which the centre is run. The director should take into account the attitudes revealed in the various answers to the questions in this survey, in particular the meanings of leisure to the Maori people, if both ethnic groups are to derive maximum benefit from the proposed community centre.



## 9 : CONCLUSIONS

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At no time was it envisaged that the results of this survey would dictate what was to be included in the plans for the proposed community centre in Hawera. Other sources of information were available to the War Memorial Committee, and these were used to advantage in all stages of the planning, but it was felt that it was desirable to know the views of the "man in the street" in relation to a project which was to be essentially a community service.

The members of the Hawera and District Progressive Association (which sponsored the survey) had the foresight to extend beyond the limits of a few questions directly designed to discover what facilities were considered desirable in the community centre. In its final form the survey aimed to reveal the general attitude of the people of Hawera and district to leisure in general, with specific details about the most popular leisure-time activities engaged in, the personal meaning of and satisfactions derived from leisure-time pursuits, opinions about existing leisure-time facilities in the town, attitudes towards adult education in any form, and other information concerning attitudes towards the on-coming generation. It was believed that if such information could be discovered it would be of immense value to those responsible for the final decisions about the proposed community centre, since planning could be conducted in relation not only to expressed desires in the form of specific community centre facilities, but to the actual satisfactions of leisure-time activity for the people of Hawera—the potential users of the community centre—and to attitudes revealed about other topics not directly related to the community centre but often very relevant.

### RELIABILITY OF THE SAMPLES AND RESULTS

The usefulness of the facts discovered in a survey such as the one covered by this report depends upon their reliability. We may examine the figures with a view to answering three questions.

1. We may ask whether the results obtained may be influenced by the effects of biased sampling.

2. If the sample appears to be an unbiased one, it can be assumed that the figures throughout the report are influenced only by random error, in which case we may ask what the range of this error may be.

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[EDITORIAL NOTE: C. J. Adcock, M.A., Ph.D., Senior Lecturer in Psychology, Victoria University College, wrote the section: "Reliability of the Samples and Results." The other material in Chapter 9: "Conclusions," was written by the Editor, A. A. Congalton.]

3. We may ask whether sex, age or marital status is related to any significant difference in the degree of interest shown by the various groups.

With regard to the first question, a detailed statistical analysis of the sample (see Chapter 5) has shown that there is every reason to believe that with certain minor qualifications the results of the survey may be taken as an accurate reflection of the opinions of the total population in the areas covered by the survey.

We can base our answer to the second question on the standard deviation which is a measure of the range of scores in a purely chance distribution. The standard deviation for this sample suggests that if we repeated our survey many times we could expect to find discrepancies of a fraction over one per cent. occurring half the time. This would apply only to the figures for the total sample. Figures for the sub-groups would be subject to a greater discrepancy rising to a median error of nearly four per cent.

The answer to the third question is a definite no. The sex, age and marital differences are well within the expected range of random variation. The most important difference (8%) is that between married and single respondents but a difference of this size would occur only once in ten cases just by pure chance. By way of comparison one might consider the difference arising from the application of the split-half technique. Dividing the replies into two such random groups gives two sets of figures which differ by five per cent. and this would occur once in every five cases as a result of chance. But it must be remembered that this difference arose with our two **half** samples. Two full samples would show an equivalent difference of less than four per cent. So the difference of eight per cent. above is comparatively large although not large enough to be accepted as statistically significant. Statisticians require a difference which will occur by chance only once in twenty trials before they will regard it as significant, and in this case the difference would have to be not eight per cent, but approximately ten per cent.

The early questions in the interview schedule also supply evidence which should be taken into consideration when evaluating the opinions expressed about leisure-time facilities and needs in Hawera. Other things being equal, opinions expressed by people who have lived for some considerable time in the district will be more likely to be **informed** opinions than those based on impressions gathered by recent arrivals in the district. Likewise, those people who intend to remain in the district will tend to be more conscious of the future needs of the town than will be those who plan to leave Hawera in either the near or distant future. An analysis of the replies to the questions designed to elicit this information reveals that over eighty per cent. of those people interviewed, both Maori and pakeha, have resided in the district for over five years, and a fair proportion of these have lived in the district all their lives. Over sixty per cent. state that it is not their intention to leave Hawera or district. It would appear, therefore, that we are able to conclude that the replies to the rest

of the questions in the interview schedule represent informed opinions worthy of serious consideration.

## IMPLICATIONS OF THE RESULTS

In the light of the foregoing discussion concerning the reliability of the results obtained from the survey, let us consider the main implications as revealed by the replies to the various questions.

### COMMUNITY CENTRE FACILITIES

The most important question, from the point of view of the War Memorial Committee responsible for planning the community centre, is the one directly related to expressed preferences among various possible facilities to be included in the community centre. Two items stand above all the others, both for pakehas and Maoris: an **indoor gymnasium** and a **lounge for the elderly**. In view of the fact that these two items were placed at the top of the list by both sexes, by all age-groups, and by single and married people, it would appear that there is no doubt in the minds of the citizens that these two items should take priority in the planning. A **dance hall** and provision for **amateur theatricals** also appear high on the list of desired facilities, and again this view is expressed by men and women, young and old, married and single. The other items immediately following these (a **lecture-room**, **teen-agers' meeting room**, **children's playground**, a **reading room**, a **children's creche**, and provision for **art exhibitions**) vary in their support by different groups, and reflect to some extent the various interests of particular groups. For example, a reading room is favoured more by elderly people, a children's creche by the middle age-group and by women, a teen-agers' meeting room by single people and by women, and art exhibitions by the elderly. The relative emphasis given to each of these items should be considered in relation to the number of people who indicated that they would attend the various facilities if such were included in the final plans for the community centre.

It is necessary, however, to emphasise that the figures representing those who "would attend" the various facilities in the community centre are capable of several ways of interpretation. From a revenue-producing point of view it might be held that those items high on the "would attend" list should be given priority if the community centre is to pay its way, and not turn into a splendid building which is rarely used. From the point of view of community service one could argue that cognizance should be taken of items lower on the list, and it should be discovered whether or not adequate facilities already exist in the town for these items. A third view is worthy of consideration. A community centre, to be successful, should function as more than a building suitably designed to provide for expressed needs on the part of the community. It should foster community



interests, it should make provision for meeting needs which are as yet only vaguely felt by the people who are going to use it—and possibly by those who at this stage do not think of themselves as potential users at all. Many real needs are unknown to the people themselves. It is possible that with insight on the part of others, facilities can be provided which, in retrospect, will be lauded as having met these real needs which were not expressed at the time because the people concerned were unaware of them. Such a consideration should not be overlooked in favour of items specifically mentioned in the responses to the questions about the community centre.

One other point should be mentioned. Although regular provision for **morning and afternoon teas** comes last on the list of proposed facilities, it is conceivable that should such a provision be included, many people would be attracted to the community centre for this purpose alone, and be introduced by prominently displayed posters and notices to other facilities provided for their enjoyment and entertainment. Small meeting rooms were scarcely mentioned by the people interviewed, but it is conceivable that the existence of a number of such rooms which could be used for club meetings, for small discussion groups, for adult education classes, would have the effect of demonstrating to the citizens that the community centre was correctly named, being in fact the centre of the community.

### LEISURE-TIME

It was with the aim of discovering something behind the expressed desires for specific facilities in the community centre that several questions were included in the interview schedule related to present leisure-time activities and the meaning of these leisure-time pursuits to the people concerned.

For both pakehas and Maoris the preferred leisure-time facilities relate largely to individual activities in the home. Whether or not the provision of a community centre will alter this preference it is difficult to say, as there is no way of determining whether this home-orientation is due to absence of a "home away from home," or to the average New Zealander's love of his home and doing things in and around the house.

A comparison of the meaning of leisure-time activities is perhaps more helpful in relation to the appeal likely to be made by the proposed community centre. We find that the two meanings highest on the list (for both Maoris and pakehas) are: "just for the sheer pleasure of it," and "a welcome change from my work." If those who are responsible for planning the community centre take these two factors into account, many pitfalls may be avoided and constructive planning would result in an appeal to people along these lines. The people of Hawera apparently obtain satisfaction from activities which represent a change from their work in addition to the sheer pleasure of leisure-



time activities. This means that facilities should be planned for the community centre in a constructive way, providing outlets for activities that are satisfying not solely because they give pleasure, but because they tap resources in the individual which are latent during the course of his occupation. Some of the items listed as desirable facilities will meet this requirement, but others not mentioned should be seriously considered. Items mentioned in answer to the question: "Are there any particular subjects you have felt you would like to study if you had the opportunity?" should provide some guide. Music in various forms, dressmaking and needlework, and instruction in other specific subjects appeal to various groups in the community, and a study of the figures in the relevant table will indicate which age groups or sex groups are most likely to find satisfactions in different spheres of activity. Lectures on child development appear to be a desirable provision.

### GENERAL

It can be seen that the answers to nearly all the questions are relevant to the functioning of the community centre. A few examples have been given, where direct questions indicate a sphere of activity which would meet a need on the part of the citizens of Hawera and the outlying districts. The answers to other questions will provide the organisers with clues concerning the attitudes of the people to community life in general. For example, it will be of assistance to the director of the community centre to know the age at which children are considered old enough to go out alone at night, and whether this differs for boys and for girls. It is revealing that parents are concerned about the schools providing a basis for good moral character and good citizenship; the community centre will be in touch with the citizens if it aims to carry on such training by taking care not to overlook this aspect when planning facilities for adolescents. Provision for preparation for marriage could well be included in the scheme of things when the community centre is in operation, and indications have been given concerning those people most acceptable to the community as instructors.

The degree to which the community centre will receive support from country districts is not easy to predict. Three rural areas, differing in background, were included in the survey to give some idea of varying attitudes to the community centre, if such should exist. The results have shown that, in a broad sense, the people in the township, the South Road area and Ararata hold very similar opinions. The district of Okaiawa, however, provides a different pattern of replies to many of the questions. In an attempt to account for these differences we must not overlook the possibility of interviewer-bias, but we feel reasonably sure that this is not the explanation, as both the pakeha sample and the Maori sample present us with these differences in responses. It seems more likely that the explanation lies in the fact that the district of Okaiawa is much more self-contained than any of

the other areas surveyed, having its own hall, post-office, stores, sports fields, and modest provision for entertainment. This was not the case in either of the other two rural areas, and it would seem that the establishment of a community centre in the town of Hawera will have most appeal to residents of districts where the people already look to Hawera as their business and cultural centre.

Finally, the information contained in this report should have a value not only for community centre planners, but for all those who are in any way concerned with community welfare. Educationalists, and particularly those operating in the field of adult education, will find much information in the answers to the questions asked in this survey which should enable them better to understand what values are held by the citizens of a small New Zealand rural town. Youth leaders, welfare workers (Maori and pakeha), church leaders—in fact, anyone involved in community relations and leisure-time activities should find much material to reflect upon, and possibly will be prompted to suggest further questions suitable for an extension of this survey.

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